











*A BOOK FOR EVERY PARENT*

HOW TO BRING UP YOUR  
CHILDREN

BEING SOME THOUGHTS ON  
EDUCATION

BY JOHN LOCKE, 1632-1704  
(THE GREAT PHILOSOPHER)

"I think I may say, that of all the Men we meet with,  
nine Parts of ten are what they are, good or evil, useful  
or not, by their Education."—JOHN LOCKE.



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## NOTE.

THIS little treatise was written more than two hundred years ago, “*by one of the greatest philosophers and most powerful writers that ever adorned this Country, celebrated not only by his wisdom, but by his piety and Virtue, by his love of truth and diligence in the pursuit of it.*” The very clear and admirable directions that will be found in it for the bringing up and guidance of children, from their earliest days, both as regards their bodily health and mental development, are just as applicable for the guidance of parents of to-day as they were when they were first written. “*A sound Mind in a sound Body*” is, says the author, “a short but full Description of a happy State in this World,” and this is precisely what this treatise is admirably calculated to bring about. The work has already been reprinted in many forms. In the present issue it has been thought desirable to print the text as it stands, without note or comment, for it



may be doubted whether the progress of Education during the long period of years since it was written has produced anything which could supersede this Elementary teaching of the celebrated John Locke. He taught what was best for human nature in his day—and what was best then is best now.

E. M.

*March, 1902.*

## SOME OF LOCKE'S THOUGHTS CONCERNING EDUCATION.

“**A** SOUND Mind in a sound Body”—is a short, but full Description of a happy State in this World. He that has these two, has little more to wish for ; and he that wants either of them, will be but little the better for anything else. Men’s Happiness or Misery is most part of their own making. He, whose Mind directs not wisely, will never take the right Way ; and he, whose Body is crazy and feeble, will never be able to advance in it. I confess, there are some Men’s Constitutions of Body and Mind so vigorous, and well framed by Nature, that they need not much Assistance from others ; but by the Strength of their natural Genius, they are from their Cradles carried towards what is excellent ; and by the Privilege of their happy Constitutions, are able to do Wonders. But Examples of this Kind are but few ; and I think I may say, that of all the Men we meet with, nine Parts of ten are what they are, good or evil, useful or not, by their Education. ’Tis that which makes the great Difference in Mankind. The little, or almost insensible Impressions on our tender Infancies, have very important and lasting Consequences :

And there it is, as in the Fountains of some Rivers, where a gentle Application of the Hand turns the flexible Waters into Channels, that make them take quite contrary Courses; and by this little Direction given them at first in the Source, they receive different Tendencies, and arrive at last at very remote and distant Places.

*Health.*—I imagine the Minds of Children as easily turned this or that way, as Water itself; and though this be the principal Part, and our main Care should be about the Inside, yet the Clay Cottage is not to be neglected. I shall therefore begin with the Case, and consider first the *Health* of the Body, as that which perhaps you may rather expect from that Study I have been thought more peculiarly to have applied myself to; and that also which will be soonest dispatched, as lying, if I guess not amiss, in a very little Compass.

How necessary *Health* is to our Business and Happiness; and how requisite a strong Constitution, able to endure Hardships and Fatigue, is to one that will make any Figure in the World, is too obvious to need any Proof.

The Consideration I shall here have of *Health*, shall be, not what a Physician ought to do with a sick or crazy Child, but what the Parents, without the Help of Physic, should do for the *Preservation and Improvement of a healthy*, or at least *not sickly Constitution* in their Children: And this perhaps might be all dispatched in this one short Rule, *viz.* That Gentlemen should use their Children as the honest Farmers and substantial Yeomen do

theirs. But because the Mothers possibly may think this a little too hard, and the Fathers too short, I shall explain myself more particularly; only laying down this as a general and certain Observation for the Women to consider, *viz.* That most Children's Constitutions are either spoiled, or at least harmed, by *Cockering* and *Tenderness*.

*Warmth.*—The first Thing to be taken care of, is, that Children be not too *warmly clad or covered*, Winter or Summer. The Face, when we are born, is no less tender than any other Part of the Body. 'Tis Use alone hardens it, and makes it more able to endure the Cold: And therefore the *Scythian* Philosopher gave a very significant Answer to the *Athenian*, who wondered how he could go naked in Frost and Snow. *How*, said the *Scythian*, *can you endure your face exposed to the sharp Winter Air?* *My Face is used to it*, said the *Athenian*. *Think me all Face*, replied the *Scythian*. Our Bodies will endure anything that from the Beginning they are accustomed to.

Give me Leave therefore to advise you, not to fence too carefully against the Cold of this our Climate. There are those in *England*, who wear the same Clothes Winter and Summer, and that without any Inconvenience, or more Sense of Cold than others find. But if the Mother will needs have an Allowance for Frost and Snow, for fear of Harm, and the Father for fear of Censure, be sure let not his Winter-Clothing be too warm: And amongst other Things, remember, that when Nature has so well covered his Head with Hair, and strengthened

it with a Year or two's Age, that he can run about by Day without a Cap, it is best that by Night a Child should also lie without one; there being nothing that more exposes to Headache, Colds, Catarrhs, Coughs, and several other Diseases, than keeping the *Head warm*.

I have said *He* here, because the principal Aim of my Discourse is, how a young Gentleman should be brought up from his Infancy, which, in all Things, will not so perfectly suit the Education of *Daughters*; though where the Difference of Sex requires different Treatment, it will be no hard Matter to distinguish.

*Swimming*.—I shall not need here to mention *Swimming*, when he is of an Age able to learn, and has anyone to teach him. 'Tis that saves many a Man's Life; and the *Romans* thought it so necessary, that they ranked it with Letters; and it was the common Phrase to mark one ill-educated, and good for nothing, that he had neither learnt to read nor to swim. *Nec literas didicit, nec natare*. But besides the gaining a Skill which may serve him at need, the Advantages to Health, by often *bathing in cold Water*, during the Heat of Summer, are so many, that I think nothing need to be said to encourage it, provided this one Caution be used, That he never go into the Water, when Exercise has at all warmed him, or left any Emotion in his Blood or Pulse.

*Air*.—Another Thing that is of great Advantage to everyone's Health, but especially Children's, is, to be much in the *open Air*, and very little as may

be by the Fire, even in Winter. By this he will accustom himself also to Heat and Cold, Shine and Rain ; all which, if a Man's Body will not endure, it will serve him to very little Purpose in this World ; and when he is grown up, it is too late to begin to use him to it. It must be got early, and by Degrees. Thus the Body may be brought to bear almost anything. If I should advise him to play in the *Wind and Sun without a Hat*, I doubt whether it could be borne. There would a thousand Objections be made against it, which at last would amount to no more in Truth, than being Sun-burnt. And if my young Master be to be kept always in the Shade, and never exposed to the Sun and Wind, for fear of his Complexion, it may be a good Way to make him a *Beau*, but not a Man of Business. And although greater Regard be to be had to Beauty in the Daughters, yet I will take the Liberty to say, that the more they are in the *Air*, without Prejudice to their Faces, the stronger and healthier they will be ; and the nearer they come to the Hardships of their Brothers in their Education, the greater Advantage will they receive from it all the remaining Part of their Lives.

*Habits.*—Playing in the *open Air* has but this one Danger in it, that I know ; and that is, that when he is hot with running up, and down, he should sit or lie down on the cold or moist Earth. This I grant ; and drinking cold Drink, when they are hot with Labour or Exercise, brings more People to the Grave, or to the Brink of it, by Fevers and other Diseases, than anything I know.

These Mischiefs are easily enough prevented whilst he is little, being then seldom out of Sight. And if, during his Childhood, he be constantly and rigorously kept from sitting on the Ground, or drinking any cold Liquor, whilst he is hot, the Custom of forbearing, grown into *Habit*, will help much to preserve him, when he is no longer under his Maid's or Tutor's Eye. This is all I think can be done in the Case: For, as Years increase, Liberty must come with them; and in a great many Things he must be trusted to his own Conduct, since there cannot always be a Guard upon him, except what you have put into his own Mind by good Principles, and established Habits, which is the best and surest, and therefore most to be taken Care of: For, from repeated Cautions and Rules, ever so often inculcated, you are not to expect anything either in this, or any other Case, farther than Practice has established them into Habits.

*Clothes.*—One thing the Mention of the Girls brings into my Mind, which must not be forgot; and that is, that your Son's *Clothes* be *never* made *strait*, especially about the Breast. Let Nature have Scope to fashion the Body as she thinks best. She works of herself a great deal better and exacter than we can direct her: And if Women were themselves to frame the Bodies of their Children in their Wombs, as they often endeavour to mend their Shapes when they are out, we should as certainly have no perfect Children born, as we have few well-shaped that are *strait-laced*, or

much tampered with. This Consideration should, methinks, keep busy People (I will not say ignorant Nurses and Bodice-makers) from meddling in a Matter they understand not; and they should be afraid to put Nature out of her Way in fashioning the Farts, when they know not how the least and meanest is made: And yet I have seen so many Instances of Children receiving great Harm from *strait-lacing*, that I cannot but conclude there are other Creatures, as well as Monkeys, who, little wiser than they, destroy their young ones by senseless Fondness, and too much embracing.

Narrow Breasts, short and stinking Breath, ill Lungs, and Crookedness, are the natural and almost constant Effects of *hard Bodice*, and *Clothes that pinch*. That Way of making slender Waists and fine Shapes, serves but the more effectually to spoil them. Nor can there indeed but be Disproportion in the Parts, when the Nourishment prepared in the several Offices of the Body cannot be distributed as Nature designs. And therefore what Wonder is it, if, it being laid where it can, on some part not so *braced*, it often makes a Shoulder or a Hip higher or bigger than its just Proportion? 'Tis generally known, that the Women of *China* (imagining I know not what Kind of Beauty in it), by bracing and binding them hard from their Infancy, have very little Feet. I saw lately a Pair of *China* Shoes, which I was told were for a grown Woman: They were so exceedingly disproportioned to the Feet of one of the same Age amongst us, that they would scarce have been big enough for one of our



little Girls. Besides this, 'tis observed, that their Women are also very little, and short-lived ; whereas the Men are of the ordinary Stature of other Men, and live to a proportionable Age. These Defects in the Female Sex of that Country are, by some, imputed to the unreasonable Binding of their Feet, whereby the free Circulation of the Blood is hindered, and the Growth and Health of the whole Body suffers. And how often do we see, that some small Part of the Foot being injured by a Wrench or a Blow, the whole Leg or Thigh thereby loses its Strength and Nourishment, and dwindles away? How much greater Inconveniencies may we expect, when the *Thorax*, wherein is placed the Heart and Seat of Life, is unnaturally *compressed*, and hindered from its due Expansion?

*Diet.*—As for his *Diet*, it ought to be very *plain* and simple ; and if I might advise, Flesh should be forborne as long as he is in Coats, or at least until he is two or three Years old. But whatever Advantage this may be to his present and future Health and Strength, I fear it will hardly be consented to by Parents, misled by the Custom of eating too much Flesh themselves, who will be apt to think their Children, as they do themselves, in Danger to be starved, if they have not Flesh at least twice a Day. This I am sure, Children would breed their Teeth with much less Danger, be freer from Diseases whilst they were little, and lay the Foundations of a healthy and strong Constitution much surer, if they were not crammed so much as they are by fond Mothers and foolish Servants, and were kept

wholly from Flesh, the first three or four Years of their Lives.

But if my young Master must needs have Flesh, let it be but once a Day, and of one Sort at a Meal. Plain Beef, Mutton, Veal, etc. without other Sauce than Hunger, is best ; and great Care should be used, that he eat *Bread* plentifully, both alone and with everything else ; and whatever he eats that is solid, make him chew it well. We *English* are often negligent herein ; from whence follow Indigestion, and other great Inconveniencies.

For *Breakfast* and *Supper*, *Milk*, *Milk-Pottage*, *Water-Gruel*, *Flummery*, and twenty other Things, that we are wont to make in *England*, are very fit for Children ; only, in all these, let Care be taken that they be plain, and without much Mixture, and very sparingly seasoned with Sugar, or rather none at all ; especially all *Spice*, and other Things that may heat the Blood, are carefully to be avoided. Be sparing also of *Salt* in the seasoning of all his Victuals, and use him not to high-seasoned Meats. Our Palates grow into a Relish and Liking of the Seasoning and Cookery, which by Custom they are set to ; and an over-much Use of Salt, besides that it occasions Thirst, and over-much Drinking, has other ill Effects upon the Body. I should think, that a good Piece of well-made and well-baked *brown Bread*, sometimes with, and sometimes without *Butter* or *Cheese*, would be often the best Breakfast for my young Master. I am sure it is as wholesome, and will make him as strong a Man as greater Delicacies ; and if he be

used to it, it will be as pleasant to him. If he at any Time calls for Victuals between Meals, use him to nothing but dry *Bread*. If he be hungry more than wanton, *Bread* alone will down; and if he be not hungry, it is not fit he should eat. By this you will obtain two good Effects. 1. That by Custom he will come to be in Love with *Bread*; for, as I said, our Palates and Stomachs too are pleased with the Things we are used to. Another Good you will gain hereby is, That you will not teach him to eat more nor oftener than Nature requires. I do not think that all People's Appetites are alike; some have naturally stronger, and some weaker Stomachs. But this I think, that many are made *Gourmands* and *Gluttons* by Custom, that were not so by Nature: And I see, in some Countries, Men as lusty and strong, that eat but two Meals a Day, as others that have set their Stomachs by a constant Usage, like 'Larums, to call on them for four or five. The *Romans* usually fasted till Supper, the only set Meal, even of those who ate more than once a Day; and those who used Breakfasts, as some did at eight, some at ten, others at twelve of the Clock, and some later, neither ate Flesh nor had any Thing made ready for them. *Augustus*, when the greatest Monarch on the Earth, tells us, he took a Bit of dry *Bread* in his Chariot. And *Seneca*, giving an Account how he managed himself, even when he was old, and his Age permitted Indulgence, says, That he used to eat a Piece of dry *Bread* for his Dinner, without the Formality of sitting to it, though his

Estate would as well have paid for a better Meal (had Health required it) as any Subject's in *England*, were it doubled. The Masters of the World were bred up with this spare Diet ; and the young Gentlemen of *Rome* felt no Want of Strength or Spirit, because they ate but once a Day. Or, if it happened by Chance, that anyone could not fast so long as till Supper, their only set Meal, he took nothing but a Bit of dry Bread, or at most a few Raisins, or some such slight Thing with it, to stay his Stomach. This Part of Temperance was found so necessary both for Health and Business, that the Custom of only one Meal a Day held out against that prevailing Luxury, which their Eastern Conquests and Spoils had brought in amongst them ; and those who had given up their old frugal Eating, and made Feasts, yet began them not till the Evening. And more than one set Meal a Day was thought so monstrous, that it was a Reproach as low down as *Cæsar's* Time, to make an Entertainment, or sit down to a full Table, till towards Sunset ; and therefore, if it would not be thought too severe, I should judge it most convenient, that my young Master should have nothing but *Bread* too for *Breakfast*. You cannot imagine of what Force Custom is ; and I impute a great Part of our Diseases in *England*, to our eating too much *Flesh*, and too little *Bread*.

His *Drink* should be only small Beer ; and that too he should never be suffered to have between Meals, but after he had eaten a Piece of Bread. The Reasons, why I say this, are these.

1. More Fevers and Surfeits are got by People's drinking when they are hot, than by any one Thing I know. Therefore, if by Play he be hot and dry, Bread will ill go down ; and so if he cannot have *Drink*, but upon that Condition, he will be forced to forbear ; for, if he be very hot, he should by no Means *drink* ; at least a good Piece of Bread first to be eaten, will gain Time to warm the Beer *Blood-hot*, which then he may drink safely. If he be very dry, it will go down so warmed, and quench his Thirst better ; and if he will not drink it so warmed, abstaining will not hurt him. Besides, this will teach him to forbear, which is a Habit of greatest Use for Health of Body and Mind too.

2. *Habits*.—Not being permitted to *drink* without eating, will prevent the Custom of having the Cup often at his Nose ; a dangerous Beginning, and Preparation to *Good-Fellowship*. Men often bring habitual Hunger and Thirst on themselves by Custom. And if you please to try, you may, though he be weaned from it, bring him by Use to such a Necessity again of *Drinking* in the Night, that he will not be able to sleep without it, it being the Lullaby used by Nurses, to still crying Children, I believe. Mothers generally find some Difficulty to wean their Children from *drinking* in the Night, when they first take them home. Believe it, Custom prevails as much by Day as by Night ; and you may, if you please, bring anyone to be thirsty every Hour.

I once lived in a House, where, to appease a froward Child, they gave him *Drink* as often as he

cried ; so that he was constantly bibbing : And, though he could not speak, yet he drank more in twenty-four Hours, than I did. Try it when you please, you may with Small, as well as with Strong Beer, drink yourself into a Drought. The great Thing to be minded in Education, is, what *Habits* you settle ; and therefore in this, as all other Things, do not begin to make any Thing *customary*, the Practice whereof you would not have continue, and increase. It is convenient, for Health and Sobriety, to *drink* no more than natural Thirst requires ; and he that eats not salt Meats, nor drinks strong Drink, will seldom thirst between Meals, unless he has been accustomed to such unseasonable *Drinking*.

Above all, take great Care that he seldom, if ever, taste any *Wine* or *strong Drink*.

*Fruit*.—*Fruit* makes one of the most difficult Chapters in the Government of Health, especially that of Children. Our first Parents ventured *Paradise* for it ; and it is no Wonder our Children cannot stand the Temptation, though it cost them their Health. The Regulation of this cannot come under any one general Rule ; for I am by no Means of their Mind, who would keep Children almost wholly from *Fruit*, as a Thing totally unwholesome for them : By which strict Way, they make them but the more ravenous after it, and to eat good or bad, ripe or unripe, all that they can get, whenever they come at it. *Melons*, *Peaches*, most Sorts of *Plums*, and all Sorts of *Grapes* in *England*, I think Children should be *wholly kept from*, as having a very tempt-

ing Taste, in a very unwholesome Juice ; so that, if it were possible, they should never so much as see them, or know there were any such Thing. But *Strawberries, Cherries, Gooseberries, or Currants*, when thoroughly ripe, I think may be pretty safely allowed them, and that with a very liberal Hand, if they be eaten with these Cautions : 1. Not after Meals, as we usually do, when the Stomach is already full of other Food : But I think they should be eaten rather before or between Meals, and Children should have them for their Breakfasts. 2. Bread eaten with them. 3. Perfectly ripe. If they are thus eaten, I imagine them rather conducing, than hurtful to our Health. *Summer-Fruits*, being suited to the hot Season of the Year they come in, refresh our Stomachs, languishing and fainting under it ; and therefore I should not be altogether so strict in this Point, as some are to their Children ; who being kept so very short, instead of a moderate Quantity of well-chosen *Fruit*, which being allowed them, would content them, whenever they can get loose, or bribe a Servant to supply them, satisfy their Longing with any Trash they can get, and eat to a Surfeit.

*Apples and Pears* too, which are thoroughly ripe, and have been gathered some Time, I think may be safely eaten at any Time, and in pretty large Quantities ; especially *Apples*, which never did any Body Hurt, that I have heard, after *October*.

*Fruits* also dried without Sugar, I think very wholesome. But *Sweermats* of all Kinds are to be avoided ; which, whether they do more Harm

to the Maker or Eater, is not easy to tell. This I am sure, it is one of the most inconvenient Ways of Expense that Vanity has yet found out ; and so I leave them to the Ladies.

*Sleep.*—Of all that looks soft and effeminate, nothing is more to be indulged Children, than *Sleep*. In this alone they are to be permitted to have their full Satisfaction ; nothing contributing more to the Growth and Health of Children, than *Sleep*. All that is to be regulated in it, is, in what Part of the twenty-four Hours they should take it ; which will easily be resolved, by only saying, that it is of great Use to accustom them to rise early in the Morning. It is best so to do, for Health ; and he that, from his Childhood, has, by a settled Custom, made *rising betimes* easy and familiar to him, will not, when he is a Man, waste the best and most useful Part of his Life in Drowsiness, and lying a-bed. If Children therefore are to be called up early in the Morning, it will follow of Course, that they must go to Bed betimes ; whereby they will be accustomed to avoid the unhealthy and unsafe Hours of Debauchery, which are those of the Evenings ; and they who keep good Hours, seldom are guilty of any great Disorders. I do not say this, as if your Son, when grown up, should never be in Company past Eight, nor ever chat over a Glass of Wine till Midnight. You are now, by the accustoming of his tender Years, to indispose him to those Inconveniences, as much as you can ; and it will be no small Advantage, that contrary Practice having made sitting up uneasy to him, it will make him



often avoid, and very seldom propose Midnight-Revels. But if it should not reach so far, but Fashion and Company should prevail, and make him live as others do above Twenty, it is worth the while to accustom him to *early Rising* and early going to Bed, between this and that, for the present Improvement of his Health, and other Advantages.

Though I have said a large Allowance of *Sleep*, even as much as they will take, should be made to Children when they are little, yet I do not mean, that it should always be continued to them in so large a Proportion, and they suffered to indulge a drowsy Laziness in their Bed, as they grow up bigger. But whether they should begin to be restrained at Seven, or Ten Years old, or any other Time, is impossible to be precisely determined. Their Tempers, Strength, and Constitutions, must be considered. But some Time between Seven and Fourteen, if they are too great Lovers of their Beds, I think it may be seasonable to begin to reduce them, by Degrees, to about eight Hours, which is generally Rest enough for healthy grown People. If you have accustomed him, as you should do, to rise constantly very early in the Morning, this Fault of being too long in Bed will easily be reformed, and most Children will be forward enough to shorten that Time themselves, by coveting to sit up with the Company at Night, though if they be not looked after, they will be apt to take it out in the Morning, which should by no Means be permitted. They should constantly be called up and made to rise at their early Hour; but great Care should be taken

in waking them, that it be not done hastily, nor with a loud or shrill Voice, or any other sudden violent Noise. This often affrights Children, and does them great Harm; and sound *Sleep* thus broke off, with sudden Alarms, is apt enough to discompose any one. When Children are to be wakened out of their *Sleep*, be sure to begin with a low Call, and some gentle Motion, and so draw them out of it by Degrees, and give them none but kind Words and Usage, till they are come perfectly to themselves, and being quite dressed, you are sure they are thoroughly awake. The being forced from their *Sleep*, how gently soever you do it, is Pain enough to them; and Care should be taken not to add any other Uneasiness to it, especially such that may terrify them.

*Bed.*—Let his *Bed* be *hard*, and rather Quilts, than Feathers. Hard lodging strengthens the Parts, whereas being buried every Night in Feathers melts and dissolves the Body, is often the Cause of Weakness, and the Forerunner of an early Grave. And, besides the Stone, which has often its Rise from this warm Wrapping of the Reins, several other Indispositions, and that which is the Root of them all, a tender, weakly Constitution, is very much owing to *Down Beds*. Besides, he that is used to hard Lodging at home, will not miss his Sleep (where he has most Need of it) in his Travels abroad, for Want of his soft Bed, and his Pillows laid in Order. And therefore, I think it would not be amiss, to *make his Bed* after different Fashions; sometimes lay his Head higher, sometimes lower,

that he may not feel every little Change he must be sure to meet with, who is not designed to lie always in my young Master's Bed at home, and to have his Maid lay all Things in Print, and tuck him in warm. The great Cordial of Nature is *Sleep*. He that misses that, will suffer by it; and he is very unfortunate, who can take his Cordial only in his Mother's fine gilt Cup, and not in a wooden Dish. He that can sleep soundly, takes the Cordial; and it matters not, whether it be on a soft *Bed*, or the hard Boards. 'Tis *Sleep* only that is the Thing necessary.

And thus I have done with what concerns the Body and Health, which reduces itself to these few and easy observable Rules. Plenty of open *Air*, *Exercise*, and *Sleep*, plain *Diet*, no *Wine* or *strong Drink*, and very little or no Physic, not too warm and strait *Clothing*, especially the *Head* and *Feet* kept cold, and the *Feet* often used to cold Water, and exposed to Wet.

*Mind*.—Due Care being had to keep the Body in Strength and Vigour, so that it may be able to obey and execute the Orders of the *Mind*; the next and principal Business, is, to set the *Mind* right, that on all Occasions it may be disposed to consent to nothing, but what may be suitable to the Dignity and Excellency of a rational Creature.

If what I have said in the Beginning of this Discourse, be true, as I do not doubt but it is, *viz.* That the Difference to be found in the Manners and Abilities of Men is owing more to their *Education*, than to anything else, we have Reason to con-

clude, that great Care is to be had of the forming Children's *Minds*, and giving them that Seasoning early, which shall influence their Lives always after: For when they do well or ill, the Praise or Blame will be laid there; and when anything is done awkwardly, the common Saying will pass upon them, that it is suitable to their *Breeding*.

As the Strength of the Body lies chiefly in being able to endure Hardships, so also does that of the Mind. And the great Principle and Foundation of all Virtue and Worth, is placed in this, That a Man is able to *deny himself* his own Desires, cross his own Inclinations, and purely follow what Reason directs as best, though the Appetite lean the other Way.

*Early*.—The great Mistake, I have observed in People's Breeding their Children, has been, that this has not been taken Care enough of in its *due Season*; that the Mind has not been made obedient to Discipline, and pliant to Reason, when at first it was most tender, most easy to be bowed. Parents, being wisely ordained by Nature to love their Children, are very apt, if Reason watch not that natural Affection very warily, are apt, I say, to let it run into Fondness. They love their little Ones, and it is their Duty; but they often, with them, cherish their Faults too. They must not be crossed forsooth; they must be permitted to have their Wills in all Things; and they being, in their Infancies, not capable of great Vices, their Parents think they may safely enough indulge their little Irregularities, and make themselves Sport with that

pretty Perverseness, which they think well enough becomes that innocent Age. But to a fond Parent, that would not have his Child corrected for a perverse Trick, but excused it, saying it was a small Matter, *Solon* very well replied : *Aye, but Custom is a great one.*

The Fondling must be taught to strike and call Names, must have what he calls for, and do what he pleases. Thus Parents, by humouring and cockering them when *little*, corrupt the Principles of Nature in their Children, and wonder afterwards to taste their bitter Waters, when they themselves have poisoned the Fountain ; for, when their Children are grown up, and these ill Habits with them ; when they are now too big to be dandled, and their Parents can no longer make Use of them as Play-things ; then they complain that the Brats are untoward and perverse ; then they are offended to see them wilful, and are troubled with those ill Humours which they themselves infused and fomented in them ; and then, perhaps too late, would be glad to get out those Weeds, which their own Hands have planted, and which now have taken too deep Root, to be easily extirpated. For he that has been used to have his Will in every Thing, as long as he was in Coats, why should we think it strange that he should desire it, and contend for it still, when he is in Breeches ? Indeed, as he grows more towards a Man, Age shows his Faults the more ; so that there be few Parents then so blind, as not to see them ; few so insensible, as not to feel the ill Effects of their own Indulgence. He had

the Will of his Maid before he could speak, or go ; he had the Mastery of his Parents ever since he could prattle ; and why, now he is grown up, is stronger and wiser than he was then, why now of a sudden must he be restrained and curbed ? Why must he at seven, fourteen, or twenty Years old, lose the Privilege, which the Parents' Indulgence, till then so largely allowed him ? Try it in a Dog, or a Horse, or any other Creature, and see whether the ill and testy Tricks, they have learned when young, are easily to be mended when they are knit ; and yet none of those Creatures are half so wilful and proud, or Half so desirous to be Masters of themselves and others, as Man.

We are generally wise enough to begin with them when they are *very young*, and discipline *betimes* those other Creatures we would make useful and good for somewhat. They are only our own Offspring, that we neglect in this Point ; and having made them ill Children, we foolishly expect they should be good Men. For if the Child must have Grapes or Sugar-Plums when he has a Mind to them, rather than make the poor Baby cry, or be out of Humour ; why, when he is grown up, must he not be satisfied too, if his Desires carry him to Wine or Women ? They are Objects as suitable to the Longing of one of more Years, as what he cried for, when little, was to the Inclinations of a Child. The having Desires accommodated to the Apprehensions and Relish of those several Ages, is not the Fault ; but the not having them subject to the Rules and Restraints of Reason : The Difference

lies not in having or not having Appetites, but in the Power to govern, and deny ourselves in them. He that is not used to submit his Will to the Reason of others, *when* he is *young*, will scarce hearken or submit to his own Reason, when he is of an Age to make Use of it. And what a Kind of a Man such an one is likely to prove, is easy to foresee.

These are Oversights usually committed by those who seem to take the greatest Care of their Children's Education. But if we look into the common Management of Children, we shall have Reason to wonder, in the great Dissoluteness of Manners which the World complains of, that there are any Foot-Steps at all left of Virtue. I desire to know what Vice can be named, which Parents, and those about Children, do not season them with, and drop into them the Seeds of, as soon as they are capable to receive them? I do not mean by the Examples they give, and the Patterns they set before them, which is Encouragement enough; but that which I would take Notice of here, is, the downright teaching them Vice, and actually putting them out of the Way of Virtue. Before they can go, they principle them with Violence, Revenge, and Cruelty. *Give me a Blow, that I may beat him*, is a Lesson which most Children every Day hear; and it is thought nothing, because their Hands have not Strength to do any Mischief. But I ask, does not this corrupt their Mind? Is not this the Way of Force and Violence, that they are set in? And if they have been taught, when little, to strike and hurt others by Proxy, and encouraged to rejoice in the Harm

they have brought upon them, and see them suffer, are they not prepared to do it, when they are strong enough to be felt themselves, and can strike to some Purpose?

The Coverings of our Bodies, which are for Modesty, Warmth, and Defence, are, by the Folly or Vice of Parents, recommended to their Children for other Uses. They are made Matters of Vanity and Emulation. A Child is set a longing after a new Suit, for the Finery of it; and when the little Girl is tricked up in her new Gown and Commode, how can her Mother do less than teach her to admire herself, by calling her, *her little Queen*, and *her Princess*? Thus the little ones are taught to be proud of their Clothes, before they can put them on. And why should they not continue to value themselves for this outside Fashionableness of the Tailor or Tire-woman's making, when their Parents have so early instructed them to do so?

Sauces and Ragouts, and Food disguised by all the Arts of Cookery, must tempt their Palates, when their Bellies are full; and then, for Fear the Stomach should be overcharged, a Pretence is found for the other Glass of Wine to help Digestion, though it only serves to increase the Surfeit.

Is my young Master a little out of Order, the first Question is: *What will my Dear eat? What shall I get for thee?* Eating and Drinking are instantly pressed; and every Body's Invention is set on work to find out something, luscious and delicate enough to prevail over that Want of Appetite, which Nature has wisely ordered in the Beginning of Distempers,



as a Defence against their Increase, that being freed from the ordinary Labour of digesting any new Load in the Stomach, she may be at Leisure to correct and master the peccant Humours.

And where Children are so happy in the Care of their Parents, as by their Prudence to be kept from the Excess of their Tables, to the Sobriety of a plain and simple Diet, yet there too they are scarce to be preserved from the Contagion that poisons the Mind; though, by a discreet Management, whilst they are under Tuition, their Health perhaps may be pretty well secure, yet their Desires must needs yield to the Lessons which everywhere will be read to them upon this Part of Epicurism. The Commendation, that *eating well* has everywhere, cannot fail to be a successful Incentive to natural Appetite, and bring them quickly to the Liking and Expense of a fashionable Table. This shall have from everyone, even the Reprovers of Vice, the Title of *Living well*. And what shall sullen Reason dare to say against the public Testimony? Or can it hope to be heard, if it should call that *Luxury*, which is so much owned, and universally practised by those of the best Quality?

— This is now so grown a Vice, and has so great Supports, that I know not whether it do not put in for the Name of Virtue; and whether it will not be thought Folly, or Want of Knowledge of the World, to open one's Mouth against it. And, truly, I should suspect, that what I have here said of it might be censured as a little Satire out of my Way, did I not mention it with this View, that it might awaken

the Care and Watchfulness of Parents in the Education of their Children, when they see how they are beset on every Side, not only with Temptations, but Instructors to Vice, and that, perhaps, in those they thought Places of Security.

I shall not dwell any longer on this Subject, much less run over all the Particulars that would show what Pains are used to corrupt Children, and instil Principles of Vice into them : But I desire Parents soberly to consider, what Irregularity or Vice there is, which Children are not visibly taught, and whether it be not their Duty and Wisdom to provide them other Instructions.

*Craving.*—It seems plain to me, that the Principle of all Virtue and Excellency lies in a Power of denying ourselves the Satisfaction of our own Desires, where Reason does not authorize them. This Power is to be got and improved by Custom, made easy and familiar by an *early* Practice. If, therefore, I might be heard, I would advise, that, contrary to the ordinary Way, Children should be used to submit their Desires, and go without their Longings, even *from their very Cradles*. The very first Thing they should learn to know, should be, that they were not to have any Thing because it pleased them, but because it was thought fit for them. If Things suitable to their Wants were supplied to them, so that they were never suffered to have what they once cried for, they would learn to be content without it ; would never, with Bawling and Peevishness, contend for Mastery, nor be half so uneasy to themselves and others, as they are, because *from*

*the first* Beginning they are not thus handled. If they were never suffered to obtain their Desire by the Impatience they expressed for it, they would no more cry for other Things, than they do for the Moon.

I say not this, as if Children were not to be indulged in any Thing, or that I expected they should in Hanging-Sleeves have the Reason and Conduct of Counsellors. I consider them as Children, who must be tenderly used, who must play, and have Playthings. That which I mean, is, that whenever they craved what was not fit for them to have or do, they should not be permitted it, because they were *little*, and desired it: Nay, whatever they were importunate for, they should be sure, for that very Reason, to be denied. I have seen Children at a Table, who, whatever was there, never asked for any Thing, but contentedly took what was given them: And, at another Place, I have seen others cry for every Thing they saw; must be served out of every Dish, and that first too. What made this vast Difference, but this; That one was accustomed to have what they called or cried for, the other to go without it? The *younger* they are, the less I think are their unruly and Disorderly Appetites to be complied with; and the less Reason they have of their own, the more are they to be under the absolute Power and Restraint of those in whose Hands they are. From which, I confess, it will follow, that none but discreet People should be about them. If the World commonly does otherwise, I cannot help that. I am saying what I think

should be ; which, if it were already in Fashion, I should not need to trouble the World with a Discourse on this Subject. But yet I doubt not, but when it is considered, there will be others of Opinion with me, that the *sooner* this Way is begun with Children, the easier it will be for them, and their Governours too ; and that this ought to be observed as an inviolable Maxim, that whatever once is denied them, they are certainly not to obtain by Crying or Importunity, unless one has a Mind to teach them to be impatient and troublesome, by rewarding them for it when they are so.

*Early.*—Those therefore that intend ever to govern their Children, should begin it whilst they are *very little*, and look that they perfectly comply with the Will of their Parents. Would you have your Son obedient to you, when past a Child ? Be sure then to establish the Authority of a Father, *as soon* as he is capable of Submission, and can understand in whose Power he is. If you would have him stand in Awe of you, imprint it in his *Infancy* ; and, as he approaches more to a Man, admit him nearer to your Familiarity ; so shall you have him your obedient Subject (as is fit) whilst he is a Child, and your affectionate Friend when he is a Man. For methinks they mightily misplace the Treatment due to their Children, who are indulgent and familiar when they are little, but severe to them, and keep them at a Distance, when they are grown up : For Liberty and Indulgence can do no Good to *Children* ; their Want of Judgment makes them stand in Need of Restraint and Discipline ;

and, on the contrary, Imperiousness and Severity is but an ill Way of treating Men, who have Reason of their own to guide them, unless you have a Mind to make your Children, when grown up, weary of you, and secretly to say with themselves: *When will you die, Father?*

I imagine every one will judge it reasonable, that their Children, *when little*, should look upon their Parents as their Lords, their absolute Governors, and as such stand in Awe of them; and that, when they come to riper Years, they should look on them as their best, as their only sure Friends, and as such love and reverence them. The Way I have mentioned, if I mistake not, is the only one to obtain this. We must look upon our Children, when grown up, to be like ourselves, with the same Passions, the same Desires. We would be thought rational Creatures, and have our Freedom; we love not to be uneasy under constant Rebukes and Browbeatings; nor can we bear severe Humours, and great Distance in those we converse with. Whoever has such Treatment when he is a Man, will look out other Company, other Friends, other Conversation, with whom he can be at Ease. If therefore a strict Hand be kept over Children *from the Beginning*, they will in that Act be tractable, and quietly submit to it, as never having known any other: And if, as they grow up to the Use of Reason, the Rigour of Government be, as they deserve it, gently relaxed, the Father's Brow more smoothed to them, and the Distance by Degrees abated; his former Restraints will increase

their Love, when they find it was only a Kindness to them, and a Care to make them capable to deserve the Favour of their Parents, and the Esteem of every Body else.

Thus much for the settling your Authority over your Children in general. Fear and Awe ought to give you the first Power over their Minds, and Love and Friendship in riper Years to hold it : For the Time must come, when they will be past the Rod and Correction ; and then, if the Love of you make them not obedient and dutiful, if the Love of Virtue and Reputation keep them not in laudable Courses, I ask, what Hold will you have upon them to turn them to it? Indeed, Fear of having a scanty Portion if they displease you, may make them Slaves to your Estate ; but they will be nevertheless ill and wicked in private ; and that Restraint will not last always. Every Man must, some Time or other, be trusted to himself, and his own Conduct ; and he that is a good, a virtuous and able Man, must be made so within. And therefore, what he is to receive from Education, what is to sway and influence his Life, must be something put into him betimes ; Habits woven into the very Principles of his Nature, and not a counterfeit Carriage, and dissembled Outside, put on by Fear, only to avoid the present Anger of a Father, who perhaps may disinherit him.

*Punishments.*—This being laid down in general, as the Course ought to be taken, it is fit we now come to consider the Parts of the Discipline to be used, a little more particularly. I have spoken so

much of carrying a *strict Hand* over Children, that perhaps I shall be suspected of not considering enough, what is due to their tender Age and Constitutions. But that Opinion will vanish, when you have heard me a little farther: For I am very apt to think, that *great Severity* of Punishment does but very little Good, nay, great Harm in Education; and I believe it will be found that, *cæteris paribus*, those Children who have been most *chastised*, seldom make the best Men. All that I have hitherto contended for is, that whatsoever *Rigour* is necessary, it is more to be used the younger Children are, and having by a due Application wrought its Effect, it is to be relaxed, and changed into a milder Sort of Government.

*Awe*.—A Compliance and Suppleness of their Wills, being by a steady Hand introduced by Parents, before Children have Memories to retain the Beginnings of it, will seem natural to them, and work afterwards in them, as if it were so, preventing all Occasions of struggling or repining. The only Care is, that it be begun early, and inflexibly kept to, till *Awe* and *Respect* be grown familiar, and there appears not the least Reluctancy in the Submission, and ready Obedience of their Minds. When this *Reverence* is once thus established, (which it must be early, or else it will cost Pains and Blows to recover it; and the more, the longer it is deferred) it is by it, mixed still with as much Indulgence as they make not an ill Use of, and not by *Beating*, *Chiding*, or other *servile Punishments*, they are for the future

to be governed as they grow up to more Understanding.

*Self-denial.*—That this is so will be easily allowed, when it is but considered, what is to be aimed at in an ingenious Education, and upon what it turns.

1. He that has not a Mastery over his Inclinations, he that knows not how to *resist* the Importunity of *present Pleasure or Pain*, for the Sake of what Reason tells him is fit to be done, wants the true Principle of Virtue and Industry, and is in Danger of never being good for any Thing. This Temper therefore, so contrary to unguided Nature, is to be got betimes; and this Habit, as the true Foundation of future Ability and Happiness, is to be wrought into the Mind, as early as may be, even from the first Dawnings of any Knowledge, or Apprehension in Children, and so to be confirmed in them, by all the Care and Ways imaginable, by those who have the Oversight of their Education.

2. *Dejected.*—On the other Side, if the *Mind* be curbed, and *humbled* too much in Children; if their *Spirits* be abased and *broken* much, by too strict a Hand over them, they lose all their Vigour and Industry, and are in a worse State than the former. For extravagant young Fellows, that have Liveliness and Spirit, come sometimes to be set right, and so make able and great Men; but *dejected Minds*, timorous and tame, and *low Spirits*, are hardly ever to be raised, and very seldom attain to any Thing. To avoid the Danger that is on either Hand, is the great Art; and he that has found a



Way how to keep up a Child's Spirit easy, active, and free, and yet, at the same Time, to restrain him from many Things he has a Mind to, and to draw him to Things that are uneasy to him; he, I say, that knows how to reconcile these seeming Contradictions, has, in my Opinion, got the true Secret of Education.

*Beating.*—The usual, lazy, and short Way by Chastisement, and the Rod, which is the only Instrument of Government that Tutors generally know, or ever think of, is the most unfit of any to be used in Education, because it tends to both those Mischiefs, which, as we have shown, are the *Scylla* and *Charybdis*, which on the one Hand or the other ruin all that miscarry.

1. This Kind of Punishment contributes not at all to the Mastery of our natural Propensity to indulge corporal and present Pleasure, and to avoid Pain at any Rate, but rather encourages it, and thereby strengthens that in us, which is the Root from whence spring all vicious Actions, and the Irregularities of Life. For what other Motive, but of sensual Pleasure and Pain, does a Child act by, who drudges at his Book against his Inclination, or abstains from eating unwholesome Fruit, that he takes Pleasure in, only out of Fear of *Whipping*? He in this only prefers the greater, *corporal Pleasure*, or avoids the greater *corporal Pain*. And what is it, to govern his Actions, and direct his Conduct, by such Motives as these? What is it, I say, but to cherish that Principle in him, which it is our Business to root out, and destroy? And therefore

I cannot think any Correction useful to a Child, where the Shame of suffering, for having done amiss, does not work more upon him than the Pain.

2. This Sort of Correction naturally breeds an Aversion to that which it is the Tutor's Business to create a Liking to. How obvious is it to observe, that Children come to hate Things which were at first acceptable to them, when they find themselves *whipped*, and *chid*, and teased about them? And it is not to be wondered at in them, when grown Men would not be able to be reconciled to any Thing by such Ways. Who is there that would not be disgusted with any innocent Recreation, in itself indifferent to him, if he should with *Blows* or ill Language be *haled* to it, when he had no Mind? or be constantly so treated, from some Circumstances in his Application to it? This is natural to be so. Offensive Circumstances ordinarily infect innocent Things, which they are joined with; and the very Sight of a Cup, wherein any one uses to take nauseous Physic, turns his Stomach; so that nothing will relish well out of it, though the Cup be ever so clean and well-shaped, and of the richest Materials.

3. Such a Sort of *slavish Discipline* makes a *slavish Temper*. The Child submits, and dissembles Obedience, whilst the Fear of the Rod hangs over him; but when that is removed, and, by being out of Sight, he can promise himself Impunity, he gives the greater Scope to his natural Inclination; which, by this Way, is not at all altered, but, on the con-

trary, heightened and increased in him ; and, after such Restraint, breaks out usually with the more Violence. Or,

4. If *Severity* carried to the highest Pitch does prevail, and works a Cure upon the present unruly Distemper, it is often bringing in the room of it a worse and more dangerous Disease, by breaking the Mind ; and then, in the Place of a disorderly young Fellow, you have a *low-spirited, moped* Creature ; who, however with his unnatural Sobriety he may please silly People, who commend tame unactive Children, because they make no Noise, nor give them any Trouble, yet, at last, will probably prove as uncomfortable a Thing to his Friends, as he will be all his Life a useless Thing to himself and others.

*Rewards.*—Beating them, and all other Sorts of slavish and corporal Punishments, are not the Discipline fit to be used in the Education of those we would have wise, good, and ingenious Men ; and therefore very rarely to be applied, and that only in great Occasions, and Cases of Extremity. On the other Side, to flatter Children by *Rewards* of Things that are pleasant to them, is as carefully to be avoided. He that will give to his Son *Apples* or *Sugar-plums*, or whatever else of this Kind he is most delighted with, to make him learn his Book, does but authorize his Love of Pleasure, and cocker up that dangerous Propensity, which he ought by all Means to subdue and stifle in him. You can never hope to teach him to master it, whilst you compound for the Check you give his

Inclination in one Place, by the Satisfaction you propose to it in another. To make a good, a wise, and a virtuous Man, it is fit he should learn to cross his Appetite, and deny his Inclinations to *Riches, Finery, or pleasing his Palate*, etc. whenever his Reason advises the contrary, and his Duty requires it. But when you draw him to do any Thing that is fit by the Offer of *Money*, or reward the Pains of learning his Book, by the Pleasure of a luscious Morsel; when you promise him a *Lace-Cravat*, or a *fine new Suit*, upon Performance of some of his little Tasks; what do you, by proposing these as *Rewards*, but allow them to be the good Things he should aim at, and thereby encourage his Longing for them, and accustom him to place his Happiness in them? Thus People, to prevail with Children to be industrious about their Grammar, Dancing, or some other such Matter of no great Moment to the Happiness or Usefulness of their Lives, by misapplied *Rewards* and *Punishments*, sacrifice their Virtue, invert the Order of their Education, and teach them Luxury, Pride, or Covetousness, etc. For in this Way, flattering those wrong Inclinations which they should restrain and suppress, they lay the Foundations of those future Vices, which cannot be avoided, but by curbing our Desires, and accustoming them early to submit to Reason.

I say not this, that I would have Children kept from the Conveniences or Pleasures of Life, that are not injurious to their Health or Virtue. On the contrary, I would have their Lives made as pleasant,

and as agreeable to them, as they may be in a plentiful Enjoyment of whatsoever might innocently delight them; provided it be with this Caution, that they have those Enjoyments, only as the Consequences of the State of Esteem and Acceptation they are in with their Parents and Governors; but they should never be offered or bestowed on them, as the *Reward of this or that particular Performance*, that they show an Aversion to, or to which they would not have applied themselves without that Temptation.

But if you take away the Rod on one Hand, and these little Encouragements, which they are taken with, on the other, how then, (will you say) shall Children be governed? Remove Hope and Fear, and there is an End of all Discipline. I grant that Good and Evil, *Reward* and *Punishment*, are the only Motives to a rational Creature. These are the Spur and Reins, whereby all Mankind are set on Work, and guided; and therefore they are to be made Use of to Children too. For I advise their Parents and Governors always to carry this in their Minds, that Children are to be treated as rational Creatures.

*Rewards*, I grant, and *Punishments* must be proposed to Children, if we intend to work upon them. The Mistake, I imagine, is, that those that are generally made Use of are *ill chosen*. The Pains and Pleasures of the Body are, I think, of ill Consequence when made the Rewards and Punishments whereby Men would prevail on their Children; for, as I said before, they serve but to increase

and strengthen those Inclinations, which it is our Business to subdue and master. What Principle of Virtue do you lay in a Child, if you will redeem his Desires of one Pleasure by the Proposal of another? This is but to enlarge his Appetite, and instruct it to wander. If a Child cries for an unwholesome or dangerous Fruit, you purchase his Quiet by giving him a less hurtful Sweetmeat. This, perhaps, may preserve his Health, but spoils his Mind, and sets that farther out of Order. For here you only change the Object, but flatter still his *Appetite*, and allow that must be satisfied, wherein, as I have showed, lies the Root of the Mischief; and till you bring him to be able to bear a Denial of that Satisfaction, the Child may at present be quiet and orderly, but the Disease is not cured. By this Way of Proceeding you foment and cherish in him that which is the Spring from whence all the Evil flows, which will be sure on the next Occasion to break out again with more Violence, give him stronger Longings, and you more Trouble.

*Reputation.*—The *Rewards* and *Punishments* then, whereby we should keep Children in Order, are quite of another Kind, and of that Force, that when we can get them once to work, the Business, I think, is done, and the Difficulty is over. *Esteem* and *Disgrace* are, of all others, the most powerful Incentives to the Mind, when once it is brought to relish them. If you can once get into Children a Love of Credit, and an Apprehension of Shame and Disgrace, you have put into them the true

Principle, which will constantly work, and incline them to the right. But it will be asked, How shall this be done?

I confess, it does not at first Appearance want some Difficulty; but yet I think it worth our while, to seek the Ways (and practise them when found) to attain this, which I look on as the great Secret of Education.

*First*, Children (earlier perhaps than we think) are very sensible of *Praise* and *Commendation*. They find a Pleasure in being esteemed and valued, especially by their Parents, and those whom they depend on. If therefore the Father *caress and commend them when they do well, show a cold and neglectful Countenance to them upon doing ill*; and this accompanied by a like Carriage of the Mother, and all others that are about them, it will, in a little Time, make them sensible of the Difference, and this, if constantly observed, I doubt not but will of itself work more than Threats or Blows, which lose their Force when once grown common, and are of no Use when Shame does not attend them; and therefore are to be forborne, and never to be used, but in the Case hereafter mentioned, when it is brought to Extremity.

But *secondly*, To make the Sense of *Esteem* or *Disgrace* sink the deeper, and be of the more Weight, *other agreeable or disagreeable Things should constantly accompany these different States*; not as particular Rewards and Punishments of this or that particular Action, but as necessarily belonging to, and constantly attending one, who by his

Carriage has brought himself into a State of Disgrace or Commendation. By which Way of treating them, Children may as much as possibly be brought to conceive, that those that are commended, and in Esteem for doing well, will necessarily be beloved and cherished by everybody, and have all other good Things as a Consequence of it ; and on the other Side, when any one by Miscarriage falls into Disesteem, and Cares not to preserve his Credit, he will unavoidably fall under Neglect and Contempt ; and, in that State, the Want of whatever might satisfy or delight him will follow. In this Way the Objects of their Desires are made assisting to Virtue, when a settled Experience from the Beginning teaches Children that the Things they delight in belong to, and are to be enjoyed by, those only who are in a State of Reputation. If by these Means you can come once to shame them out of their Faults, (for, besides that, I would willingly have no Punishment) and make them in love with the Pleasure of being well thought on, you may turn them as you please, and they will be in love with all the Ways of Virtue.

The great Difficulty here, is, I imagine, from the Folly and Perverseness of Servants, who are hardly to be hindered from crossing herein the Design of the Father and Mother. Children discountenanced by their Parents for any Fault, find usually a Refuge and Relief in the Caresses of those foolish Flatterers, who thereby undo whatever the Parents endeavour to establish. •When the Father or Mother looks sour on the Child, everybody else



should put on the same Colours to him, and nobody give him Countenance till Forgiveness asked, and a Reformation of this Fault has set him right again, and restored him to his former Credit. If this were constantly observed, I guess there would be little Need of Blows or Chiding: Their own Ease and Satisfaction would quickly teach Children to court Commendation, and avoid doing that which they found everybody condemned, and they were sure to suffer for, without being chid or beaten. This would teach them Modesty and Shame; and they would quickly come to have a natural Abhorrence for that which they found made them slighted and neglected by everybody. But how this Inconvenience from Servants is to be remedied, I must leave to Parents' Care and Consideration: Only I think it of great Importance, and that they are very happy, who can get discreet People about their Children.

*Shame.*—Frequent *Beating* or *Chiding* is therefore carefully *to be avoided*; because this Sort of Correction never produces any Good, farther than it serves to raise *Shame* and Abhorrence of the Miscarriage that brought it on them: And if the greatest Part of the Trouble be not the Sense that they have done amiss, and the Apprehension that they have drawn on themselves the just Displeasure of their best Friends, the Pain of Whipping will work but an imperfect Cure. It only patches up for the present, and skins it over, but reaches not to the Bottom of the Sore. Ingenuous *Shame*, and the Apprehensions of Displeasure, are the only true

Restraint. These alone ought to hold the Reins, and keep the Child in Order. But corporal Punishments must necessarily lose that Effect, and wear out the Sense of *Shame*, where they frequently return. Shame in Children has the same Place that Modesty has in Women, which cannot be kept, and often transgressed against. And as to the Apprehension of *Displeasure in the Parents*, that will come to be very insignificant, if the Marks of that Displeasure quickly cease, and a few Blows fully expiate. Parents should well consider what Faults in their Children are weighty enough to deserve the Declaration of their Anger: But when their Displeasure is once declared to a Degree that carries any Punishment with it, they ought not presently to lay by the Severity of their Brows, but to restore their Children to their former Grace with some Difficulty, and delay a full Reconciliation, till their Conformity, and more than ordinary Merit, make good their Amendment. If this be not so ordered, *Punishment* will, by Familiarity, become a mere Thing of Course, and lose all its Influence; offending, being chastised, and then forgiven, will be thought as natural and necessary as Noon, Night, and Morning, following one another.

Concerning *Reputation*, I shall only remark this one Thing more of it, that though it be not the true Principle and Measure of Virtue, (for that is the Knowledge of a Man's Duty, and the Satisfaction it is to obey his Maker, in following the Dictates of that Light God has given him, with the Hopes of Acceptation and Reward) yet it is that which comes

nearest to it : And being the Testimony and Applause that other People's Reason, as it were by a common Consent, gives to virtuous and well-ordered Actions, it is the proper Guide and Encouragement of Children, till they grow able to judge for themselves, and to find what is right by their own Reason.

This Consideration may direct Parents how to manage themselves in reproving and commending their Children. The Rebukes and Chiding, which their Faults will sometimes make hardly to be avoided, should not only be in sober, grave, and unpassionate Words, but also alone and in private : But the Commendations Children deserve, they should receive before others. This doubles the Reward, by spreading their Praise ; but the Backwardness Parents show in divulging their Faults will make them set a greater Value on their Credit themselves, and teach them to be the more careful to preserve the good Opinion of others, whilst they think they have it : But when, being exposed to Shame, by publishing their Miscarriages, they give it up for lost, that Check upon them is taken off, and they will be the less careful to preserve others' good Thoughts of them, the more they suspect that their Reputation with them already blemished.

Let your *Rules* to your Son be as few as is possible, and rather fewer than more than seem absolutely necessary. For if you burden him with many *Rules*, one of these two Things must necessarily follow, that either he must be very often punished, which will be of ill Consequence, by

making Punishment too frequent and familiar ; or else you must let the Transgressions of some of your Rules go unpunished, whereby they will, of Course, grow contemptible, and your Authority become cheap to him. Make but few *Laws*, but see they be well observed, when once made. Few Years require but few Laws, and as his Age increases, when one Rule is by Practice well established, you may add another.

*Habits.*—But pray remember, Children are *not* to be taught by Rules, which will be always slipping out of their Memories. What you think necessary for them to do, settle in them by an indispensable Practice, as often as the Occasion returns : and, if it be possible, make Occasions. This will beget *Habits* in them, which, being once established, operate of themselves easily and naturally, without the Assistance of the Memory. But here let me give two Cautions : 1. The one is, that you keep them to the Practice of what you would have grow into Habit in them, by kind Words, and gentle Admonitions, rather as minding them of what they forget, than by harsh Rebukes and Chiding, as if they were wilfully guilty. 2. Another Thing you are to take Care of, is, not to endeavour to settle too many *Habits* at once, lest by Variety you confound them, and so perfect none. When constant Custom has made any one Thing easy and natural to them, and they practise it without Reflection, you may then go on to another.

*Practice.*—This Method of teaching Children by a repeated *Practice*, and the same Action done over

and over again, under the Eye and the Direction of the Tutor, till they have got the Habit of doing it well, and not by relying on *Rules* trusted to their Memories, has so many Advantages, which Way soever we consider it, that I cannot but wonder (if ill Customs could be wondered at in any Thing) how it could possibly be so much neglected. I shall name one more that comes now in my Way. By this Method we shall see, whether what is required of him be adapted to his Capacity, and any Way suited to the Child's natural Genius and Constitution; for that too must be considered in a right Education. We must not hope wholly to change their original Tempers, nor make the Gay pensive and grave, nor the Melancholy sportive, without spoiling them. God has stampt certain Characters upon Men's Minds, which, like their Shapes, may perhaps be a little mended, but can hardly be totally altered, and transformed into the contrary.

He, therefore, that is about Children, should well study their Nature and Aptitudes, and see, by often Trials, what Turn they easily take, and what becomes them: Observe what their native Stock is, how it may be improved, and what it is fit for: He should consider what they want, whether they be capable of having it wrought into them by Industry, incorporated there by Practice; and whether it be worth while to endeavour it. For, in many Cases, all that we can do, or should aim at, is, to make the best of what Nature has given, to prevent the Vices and Faults to which such a Constitution is most inclined, and give it all the Advantages it is

capable of. Everyone's natural Genius should be carried as far as it could; but, to attempt the putting another upon him, will be but Labour in vain; and what is so plastered on, will, at best, sit but untowardly, and have always hanging to it the Ungracefulness of Constraint and Affectation.

*Manners. Dancing.*—*Manners*, as they call it, about which Children are so often perplexed, and have so many goodly Exhortations made them by their wise Maids and Governesses, I think, are rather to be learnt by Example than Rules; and then Children, if kept out of ill Company, will take a Pride to behave themselves prettily, after the Fashion of others, perceiving themselves esteemed and commended for it. But if, by a little Negligence in this Part, the Boy should not put off his Hat, nor make Legs very gracefully, a Dancing-master will cure that Defect, and wipe off all that Plainness of Nature, which the à-la-mode People call Clownishness: And, since nothing appears to me to give Children so much becoming Confidence and Behaviour, and so to raise them to the Conversation of those above their Age, as *Dancing*, I think they should be taught to dance as soon as they are capable of learning it. For, though this consists only in outward Gracefulness of Motion, yet, I know not how, it gives Children manly Thoughts and Carriage, more than any Thing. But otherwise I would not have little Children much tormented about Punctilios, or Niceties of Breeding.

Never trouble yourself about those Faults in them, which you know Age will cure: And therefore Want

of well-fashioned Civility in the Carriage, whilst *Civility* is not wanting in the Mind, (for there you must take Care to plant it early) should be the Parents' least Care, whilst they are young. If his tender Mind be filled with a Veneration for his Parents and Teachers, which consists in Love and Esteem, and a Fear to offend them; and with *Respect and Good-Will* to all People; that Respect will of itself teach those Ways of expressing it, which he observes most acceptable. Be sure to keep up in him the Principles of Good Nature and Kindness; make them as habitual as you can, by Credit and Commendation, and the good Things accompanying that State: And, when they have taken Root in his Mind, and are settled there by a continued Practice, fear not; the Ornaments of Conversation, and the Outside of fashionable Manners, will come in their due Time; if, when they are removed out of their Maid's Care, they are put into the Hands of a well-bred Man to be their Governour.

Whilst they are very young, any *Carelessness* is to be borne with in Children, that carries not with it the Marks of Pride or Ill-Nature; but those, whenever they appear in any Action, are to be corrected immediately, by the Ways above-mentioned. What I have said concerning Manners, I would not have so understood, as if I meant, that those who have the Judgment to do it, should not gently fashion the Motions and Carriage of Children, when they are very young. It would be of great Advantage if they had People about them from their being

first able to go, that had the Skill, and would take the right Way to do it. That which I complain of, is, the wrong Course that is usually taken in this Matter. Children, who were never taught any such Thing as Behaviour, are often (especially when Strangers are present) chid for having some Way or other failed in Good Manners, and have thereupon Reproofs and Precepts heaped upon them, concerning putting off their Hats, or making of Legs, etc. Though in this, those concerned pretend to correct the Child, yet, in Truth, for the most Part, it is but to cover their own Shame; and they lay the Blame on the poor little Ones, sometimes passionately enough to divert it from themselves, for fear the Bystanders should impute to their want of Care and Skill the Child's ill Behaviour.

For, as for the Children themselves, they are never one Jot bettered by such occasional Lectures. They at other Times should be shown what to do, and, by reiterated Actions, be fashioned beforehand into the Practice of what is fit and becoming, and not told and talked to do upon the Spot, of what they have never been accustomed, nor know how to do as they should. To hare and rate them thus at every Turn, is not to teach them, but to vex and torment them to no Purpose. They should be let alone, rather than chid for a Fault, which is none of theirs, nor is in their Power to mend for speaking to. And it were much better their natural childish Negligence or Plainness should be left to the Care of riper Years, than that they should frequently have Rebukes misplaced upon them,



which neither do, nor can give them graceful Motions. If their Minds are well-disposed, and principled with inward Civility, a great Part of the Roughness, which sticks to the Outside for Want of better Teaching, Time and Observation will rub off, as they grow up, if they are bred in good Company ; but, if in ill, all the Rules in the World, all the Correction imaginable, will not be able to polish them. For you must take this for a certain Truth, that let them have what Instructions you will, and ever so learned Lectures of Breeding daily inculcated into them, that which will most influence their Carriage, will be the Company they converse with, and the Fashion of those about them. Children (nay, and Men too) do most by Example. We are all a Sort of Chameleons, that still take a Tincture from Things near us ; nor is it to be wondered at in Children, who better understand what they see, than what they hear.

*Company.*—I mentioned about one great Mischief that came by Servants to Children, when by their Flatteries they take off the Edge and Force of the Parents' Rebukes, and so lessen their Authority. And here is another great Inconveniencē which Children receive from the ill Examples which they meet with amongst the meaner Servants.

They are wholly, if possible, to be kept from such Conversation ; for the Contagion of these ill Precedents, both in Civility and Virtue, horribly infects Children, as often as they come within Reach of it. They frequently learn from unbred or debauched Servants, such Language, untowardly

Tricks and Vices, as otherwise they possibly would be ignorant of all their Lives.

It is a hard Matter wholly to prevent this Mischief. You will have very good Luck, if you never have a clownish or vicious Servant, and if from them your Children never get any Infection: But yet, as much must be done towards it as can be, and the Children kept as much as may be *in the Company of their Parents*, and those to whose Care they are committed. To this Purpose, their being in their Presence should be made easy to them; they should be allowed the Liberties and Freedom suitable to their Ages, and not be held under unnecessary Restraints, when in their Parents' or Governors' Sight. If it be a Prison to them, it is no Wonder they should not like it. They must not be hindered from being Children, or from playing, or doing as Children, but from doing ill; all other Liberty is to be allowed them. Next, to make them in Love with the *Company of their Parents*, they should receive all their good Things there, and from their Hands. The Servants should be hindered from making court to them, by giving them strong Drink, Wine, Fruit, Play-Things, and other such Matters, which may make them in Love with their Conversation.

*Company.*—Having named *Company*, I am almost ready to throw away my Pen, and trouble you no farther on this Subject. For since that does more than all Precepts, Rules, and Instructions, methinks it is almost wholly in vain to make a long Discourse of other Things, and to talk of that almost

to no Purpose. For you will be ready to say, What shall I do with my Son? If I keep him always at home, he will be in Danger to be my young Master; and, if I send him abroad, how is it possible to keep him from the Contagion of Rudeness and Vice, which is everywhere so in Fashion? In my House he will perhaps be more innocent, but more ignorant too of the World. Wanting there Change of Company, and being used constantly to the same Faces, he will, when he come abroad, be a sheepish or conceited Creature.

I confess, both Sides have their Inconveniences. Being abroad, it is true, will make him bolder, and better able to bustle and shift amongst Boys of his own Age; and the Emulation of School-fellows often puts Life and Industry into young Lads. But, till you can find a School, wherein it is possible for the Master to look after the Manners of his Scholars, and can show as great Effects of his Care of forming their Minds to Virtue, and their Carriage to Good Breeding, as of forming their Tongues to the learned Languages, you must confess, that you have a strange Value for Words, when referring the Languages of the ancient *Greeks* and *Romans*, to that which made them such brave Men, you think it worth while to hazard your Son's Innocence and Virtue, for a little *Greek* and *Latin*. For, as for that Boldness and Spirit which Lads get amongst their Play-fellows at School, it has ordinarily such a Mixture of Rudeness and ill-turned Confidence, that those misbecoming and disingenuous Ways of shifting in the World must be unlearnt, and all the

Tincture washed out again, to make Way for better Principles, and such Manners, as make a truly-worthy Man. He that considers how diametrically opposite the Skill of living well, and managing, as a Man should do, his Affairs in the World, is to that Malapertness, Tricking, or Violence learnt amongst School-Boys, will think the Faults of a private Education infinitely to be preferred to such Improvements, and will take Care to preserve his Child's Innocence and Modesty at home, as being nearer of Kin, and more in the Way of those Qualities which make an useful and able Man. Nor does anyone find, or so much as suspect, that that Retirement and Bashfulness, which their Daughters are brought up in, makes them less knowing or less able Women. Conversation, when they come into the World, soon gives them a becoming Assurance; and whatsoever, beyond that, there is of rough and boisterous, may in Men be very well spared too; for Courage and Steadiness, as I take it, lie not in Roughness and Ill-breeding.

*Example.*—Having under Consideration how great the Influence of *Company* is, and how prone we are all, especially Children, to Imitation, I must here take the Liberty to mind Parents of this one Thing, *viz.*: that he that will have his Son have a Respect for him, and his Orders, must himself have a great Reverence for his Son; "*Maxima debetur Pueris Reverentia.*" You must do nothing before him, which you would not have him imitate. If any Thing escape you, which you would have pass for a Fault in him, he will be sure to shelter himself

under your Example, and shelter himself so as that it will not be easy to come at him, to correct it in him the right Way. If you punish him for what he sees you practise yourself, he will not think that Severity to proceed from Kindness in you, or Carefulness to amend a Fault in him ; but will be apt to interpret it, the Peevishness and arbitrary Imperiousness of a Father, who, without any Ground for it, would deny his Son the Liberty and Pleasures he takes himself. Or, if you assume to yourself the Liberty you have taken, as a Privilege belonging to riper Years, to which a Child must not aspire, you do but add new Force to your Example, and recommend the Action the more powerfully to him. For you must always remember, that Children affect to be Men earlier than is thought ; and they love Breeches, not for their Cut or Ease, but because the having them is a Mark or Step towards Manhood. What I say of the Father's Carriage before his Children, must extend itself to all those who have any Authority over them, or for whom he would have them have any Respect.

*Punishment.*—But to return to the Business of Rewards and Punishments. All the Actions of Childishness and unfashionable Carriage, and whatever Time and Age will of itself be sure to reform, being (as I have said) exempt from the Discipline of the Rod, there will not be so much need of beating Children, as is generally made Use of. To which, if we add learning to read, write, dance, foreign Language, etc. as, under the same Privilege, there will be but very rarely any Occasion for Blows

or Force in an ingenuous Education. The right Way to teach them those Things, is, to give them a Liking and Inclination to what you propose to them to be learned, and that will engage their Industry and Application. This I think no hard Matter to do, if Children be handled as they should be, and the Rewards and Punishments above-mentioned be carefully applied, and with them these few Rules observed in the Method of instructing them.

*Task.*—None of the Things they are to learn should ever be made a Burthen to them, or imposed on them as a *Task*. Whatever is so proposed, presently becomes irksome; the Mind takes an Aversion to it, though before it were a Thing of Delight or Indifferency. Let a Child be but ordered to whip his Top at a certain Time every Day, whether he has or has not a Mind to it; let this be but required of him as a Duty, wherein he must spend so many Hours Morning and Afternoon, and see whether he will not soon be weary of any Play at this Rate. Is it not so with grown Men? What they do cheerfully of themselves, do they not presently grow sick of, and can no more endure, as soon as they find it is expected of them as a Duty? Children have as much a Mind to show that they are free, that their own good Actions come from themselves, that they are absolute and independent as any of the proudest of you grown Men, think of them as you please.

*Disposition.*—As a Consequence of this, they should seldom be put about doing even those

Things you have got an Inclination in them to, but when they have a Mind and *Disposition* to it. He that loves Reading, Writing, Music, etc. finds yet in himself certain Seasons wherein those Things have no Relish to him; and if at that Time he forces himself to it, he only pothers and wears himself to no Purpose. So it is with Children. This Change of Temper should be carefully observed in them, and the favourable *Seasons of Aptitude and Inclination* be heedfully laid hold of: And, if they are not often enough forward of themselves, a good Disposition should be talked into them, before they be set upon any Thing. This, I think, no hard Matter for a discreet Tutor to do, who has studied his Pupil's Temper, and will be at little Pains to fill his Head with suitable Ideas, such as may make him in Love with the present Business. By this Means a great deal of Time and Tiring would be saved; for a Child will learn three times as much when he is *in Tune*, as he will, with double the Time and Pains, when he goes awkwardly, or is dragged unwillingly to it. If this were minded as it should, Children might be permitted to weary themselves with Play, and yet have Time enough to learn what is suited to the Capacity of each Age. But no such Thing is considered in the ordinary Way of Education, nor can it well be. That rough Discipline of the Rod is built upon other Principles, has no Attraction in it, regards not what Humour Children are in, nor looks after favourable Seasons of Inclination. And, indeed, it would be ridiculous, when Compulsion and Blows

have raised an Aversion in the Child to his Task, to expect he should freely, of his own Accord, leave his Play, and with Pleasure court the Occasions of Learning; whereas, were Matters ordered right, learning any Thing they should be taught, might be made as much a Recreation to their Play, as their Play is to their Learning: The Pains are equal on both Sides: Nor is it that which troubles them; for they love to be busy, and the Change and Variety is that which naturally delights them. The only Odds is in that which we call Play; they act at Liberty, and employ their Pains (whereof you may observe them never sparing) freely; but what they are to learn, is forced upon them; they are called, compelled, and driven to it. This is that, which at first Entrance balks and cools them; they want their Liberty: Get them but to ask their Tutor to teach them, as they do often their Play-fellows, instead of his calling upon them to learn, and they being satisfied, that they act as freely in this, as they do in other Things, they will go on with as much Pleasure in it, and it will not differ from their other Sports and Play. By these Ways, carefully pursued, a Child may be brought to desire to be taught any Thing you have a Mind he should learn. The hardest Part, I confess, is with the first or eldest; but when once he is set right, it is easy by him to lead the rest whither one will.

Though it be past Doubt, that the fittest Time for Children to learn any Thing is, when their *Minds* are *in Tune*, and *well disposed* to it; when neither Flagging of Spirit, nor Intentness of Thought



upon something else, makes them awkward and averse ; yet two Things are to be taken Care of, 1. That these Seasons either not being warily observed, and laid hold on, as often as they return ; or else, not returning as often as they should, the Improvement of the Child be not thereby neglected, and so he be let grow into a habitual Idleness, and confirmed in this Indisposition. 2. That though other Things are ill learned, when the Mind is either indisposed, or otherwise taken up, yet it is of great Moment, and worth our Endeavours, to teach the Mind to get the Mastery over itself, and to be able, upon Choice, to take itself off from the hot Pursuit of one Thing, and set itself upon another with Facility and Delight ; or at any Time to shake off its Sluggishness, and vigorously employ itself about what Reason, or the Advice of another shall direct. This is to be done in Children, by trying them sometimes, when they are by Laziness unbent, or by Avocation bent another Way, and endeavouring to make them buckle to the Thing proposed. If by this Means the Mind can get a habitual Dominion over itself, lay by *Ideas* or Business, as Occasion requires, and betake itself to new and less acceptable Employments, without Reluctance or Discomposure, it will be an Advantage of more Consequence than Latin or Logic, or most of those Things Children are usually required to learn.

*Compulsion.*—Children being more active and busy in that Age, than in any other Part of their Life, and being indifferent to any Thing they can do, so they may be but doing, *Dancing* and *Scotch-Hoppers*

would be the same Thing to them, were the Encouragements and Discouragements equal. But to Things we would have them learn, the great and only Discouragement I can observe, is, that they are called to it, it is *made their Business*, they are *tease* and *chid* about it, and do it with Trembling and Apprehension; or, when they come willingly to it, are kept too long at it, till they are quite tired: All which intrenches too much on that natural Freedom they extremely affect. And it is that Liberty alone which gives the true Relish and Delight to their ordinary Play-Games. Turn the Tables, and you will find, they will soon change their Application; especially if they see the Examples of others, whom they esteem and think above themselves. And if the Things which they observe others to do be ordered so that they insinuate themselves into them, as the Privilege of an Age or Condition above theirs, then Ambition, and the Desire still to get forward and higher, and to be like those above them, will set them on work, and make them go on with Vigour and Pleasure, Pleasure in what they have begun by their own Desire; in which Way the Enjoyment of their dearly-beloved Freedom will be no small Encouragement to them. To all which, if there be added the Satisfaction of Credit and Reputation, I am apt to think there will need no other Spur to excite their Application and Assiduity, as much as is necessary. I confess there needs Patience and Skill, Gentleness and Attention, and a prudent Conduct to attain this at first. But why have you a Tutor, if there needed no Pains? But when this

is once established, all the rest will follow, more easily than in any more severe and imperious Discipline. And I think it no hard Matter to gain this Point : I am sure it will not be, where Children have no ill Example set before them. The great Danger, therefore, I apprehend, is only from Servants, and other ill-ordered Children, or such other vicious or foolish People, who spoil Children both by the ill Pattern they set before them in their own ill Manners, and by giving them together the two Things they should never have at once ; I mean vicious Pleasures and Commendation.

*Chiding.*—As Children should very seldom be corrected by Blows, so I think frequent, and especially passionate *Chiding* of almost as ill Consequence. It lessens the Authority of the Parents, and the Respect of the Child ; for I bid you still remember, they distinguish early betwixt Passion and Reason : And, as they cannot but have a Reverence for what comes from the latter, so they quickly grow into a Contempt of the former ; or, if it causes a present Terror, yet it soon wears off, and natural Inclination will easily learn to slight such Scare-Crows, which make a Noise, but are not animated by Reason. Children being to be restrained by the Parents only in vicious (which, in their tender Years, are only a few) Things, a Look or Nod only ought to correct them, when they do amiss ; or, if Words are sometimes to be used, they ought to be grave, kind, and sober, representing the Ill or Unbecomingness of the Faults, rather than a *hasty Rating* of the Child for it ; which makes him not

sufficiently distinguish, whether your Dislike be not more directed to him, than his Fault. Passionate Chiding usually carries rough and ill Language with it, which has this further ill Effect, that it teaches and justifies it in Children: And the Names that their Parents or Preceptors give them, they will not be ashamed or backward to bestow on others, having so good Authority for the Use of them.

*Obstinacy.*—I foresee here it will be objected to me, What then, will you have Children never beaten, nor chid for any Fault? This will be to let loose the Reins to all Kind of Disorder. Not so much as is imagined, if a right Course has been taken in the first Seasoning of their Minds, and implanting that Awe of their Parents above-mentioned; for Beating, by constant Observation, is found to do little Good, where the Smart of it is all the Punishment that is feared or felt in it; for the Influence of that quickly wears out with the Memory of it: But yet there is one, and but one Fault, for which, I think, Children should be beaten; and that is, *Obstinacy* or *Rebellion*. And in this too, I would have it ordered so, if it can be, that the Shame of the Whipping, and not the Pain, should be the greatest Part of the Punishment. Shame of doing amiss, and deserving Chastisement, is the only true Restraint belonging to Virtue. The Smart of the Rod, if Shame accompanies it not, soon ceases, and is forgotten, and will quickly, by Use, lose its Terror. I have known the Children of a Person of Quality kept in Awe, by the Fear of having their

Shoes pulled off, as much as others by Apprehensions of a Rod hanging over them. Some such Punishment I think better than Beating; for, it is a Shame of the Fault, and the Disgrace that attends it, that they should stand in Fear of, rather than Pain, if you would have them have a Temper truly ingenuous. But *Stubbornness*, and an *obstinate Disobedience*, must be mastered with Force and Blows; for this there is no other Remedy. Whatever particular Action you bid him do, or forbear, you must be sure to see yourself obeyed: No Quarter in this Case, no Resistance. For when once it comes to be a Trial of Skill, a Contest for Mastery betwixt you, as it is if you command, and he refuses, you must be sure to carry it, whatever Blows it costs, if a Nod or Words will not prevail; unless, for ever after, you intend to live in Obedience to your Son. A prudent and kind Mother, of my Acquaintance, was, on such an Occasion, forced to whip her little Daughter, at her first coming home from Nurse, eight Times successively the same Morning, before she could master her *Stubbornness*, and obtain a Compliance in a very easy and indifferent Matter. If she had left off sooner, and stopped at the seventh Whipping, she had spoiled the Child forever, and, by her unprevailing Blows, only confirmed her *Refractoriness*, very hardly afterwards to be cured: But wisely persisting, till she had bent her Mind, and supplanted her Will, the only End of Correction and Chastisement, she established her Authority thoroughly in the very first Occasions, and had ever after a very ready Compliance and Obedience

in all Things from her Daughter ; for as this was the first Time, so I think it was the last too she ever struck her.

The Pain of the Rod, *the first* Occasion that requires it, continued and increased, without leaving off till it has thoroughly prevailed, should first bend the Mind, and settle the Parent's Authority ; and then Gravity, mixed with Kindness, should for ever after keep it.

This, if well reflected on, would make People more wary in the Use of the Rod and the Cudgel, and keep them from being so apt to think Beating the safe and universal Remedy to be applied at Random, on all Occasions. This is certain, however, if it does no Good, it does great Harm ; if it reaches not the Mind, and makes not the Will supple, it hardens the Offender ; and whatever Pain he has suffered for it, it does but endear to him his beloved *Stubbornness*, which has got him this Time the Victory, and prepares him to contest, and hope for it for the future. Thus, I doubt not, but by ill-ordered Correction, many have been taught to be *obstinate* and *refractory*, who otherwise would have been very pliant and tractable : For if you punish a Child so, as if it were only to revenge the past Fault, which has raised your Choler, what Operation can this have upon his Mind, which is the Part to be amended ? If there were no *sturdy Humour*, or *Wilfulness* mixed with his Fault, there was nothing in it that required the Severity of Blows. A kind or grave Admonition is enough to remedy the Slips of Frailty, Forgetfulness, or In-

advertency, and is as much as they will stand in Need of: But if there were a *Perverseness* in the Will, if it were a designed, resolved Disobedience, the Punishment is not to be measured by the Greatness or Smallness of the Matter wherein it appeared, but by the Opposition it carries, and stands in, to that Respect and Submission that is due to the Father's Orders; which must always be rigorously exacted, and the Blows by Pauses laid on, till they reach the Mind, and you perceive the Signs of a true Sorrow, Shame, and Purpose of Obedience.

This, I confess, requires something more than setting Children a Task, and whipping them without any more ado, if it be not done, and done to our Fancy. This requires Care, Attention, Observation, and a nice Study of Children's Tempers, and weighing their Faults well, before we come to this Sort of Punishment. But is not that better than always to have the Rod in Hand, as the only Instrument of Government; and by frequent Use of it on all Occasions, misapply and render inefficacious this last and useful Remedy, where there is Need of it? For what else can be expected, when it is promiscuously used upon every little Slip? When a Mistake in *Concordance*, or a wrong *Position* in Verse, shall have the Severity of the Lash, in a well-tempered and industrious Lad, as surely as a wilful Crime in an obstinate and perverse Offender, how can such a Way of Correction be expected to do Good on the Mind, and set that right? which is the only Thing to be looked after;

and, when set right, brings all the rest that you can desire along with it.

Where a *wrong Bent of the Will* wants not Amendment, there can be no Need of Blows. All other Faults, where the Mind is rightly disposed, and refuses not the Government and Authority of the Father or Tutor, are but Mistakes, and may often be overlooked; or, when they are taken Notice of, need no other but the gentle Remedies of Advice, Direction, and Reproof, till the repeated and wilful Neglect of those, show the Fault to be in the Mind, and that a manifest *Perverseness* of the Will lies at the Root of their Disobedience. But whenever *Obstinacy*, which is an open Defiance, appears, that cannot be winked at, or neglected, but must, in the first Instance, be subdued and mastered; only Care must be had, that we mistake not; and we must be sure it is Obstinacy, and nothing else.

But since the Occasions of Punishment, especially Beating, are as much to be avoided as may be, I think it should not be often brought to this Point. If the Awe I spoke of be once got, a Look will be sufficient in most Cases. Nor indeed should the same Carriage, Seriousness, or Application be expected from young Children, as from those of riper Growth. They must be permitted, as I said, the foolish and childish Actions suitable to their Years, without taking Notice of them. Inadvertency, Carelessness, and Gaiety is the Character of that Age. I think the Severity I spoke of is not to extend itself to such unseasonable Restraints; nor is



that hastily to be interpreted Obstynacy or Wilfulness, which is the natural Product of their Age or Temper. In such Miscarriages they are to be assisted, and helped towards an Amendment, as weak People under a natural Infirmary; which, though they are warned of, yet every Relapse, must not be counted a perfect Neglect, and they presently treated as obstinate. Faults of Frailty, as they should never be neglected, or let pass without minding, so, unless the Will mix with them, they should never be exaggerated, or very sharply reprov'd; but with a gentle Hand set right, as Time and Age permit. By this Means, Children will come to see what it is in any Miscarriage that is chiefly offensive, and so learn to avoid it. This will encourage them to keep their Wills right, which is the great Business, when they find that it preserves them from any great Displeasure, and that, in all their other Failings, they meet with the kind Concern and Help, rather than the Anger, and passionate Reproaches of their Tutor and Parents. Keep them from Vice, and vicious Dispositions, and such a Kind of Behaviour in general will come with every Degree of their Age, as is suitable to that Age. and the Company they ordinarily converse with; and, as they grow in Years, they will grow in Attention and Application. But that your Words may always carry Weight and Authority with them, if it shall happen, upon any Occasion, that you bid him leave off the doing of any, even childish Things, you must be sure to carry the Point, and not let him have the Mastery. But yet, I say, I would have

the Father seldom interpose his Authority and Command in these Cases, or in any other, but such as have a Tendency to vicious Habits. I think there are better Ways of prevailing with them : And a gentle Persuasion in Reasoning (when the first Point of Submission to your Will is got), will most Times do much better.

*Reasoning.*—It will perhaps be wondered, that I mention *Reasoning* with Children; and yet I cannot but think that the true Way of dealing with them. They understand it as early as they do Language ; and, if I mis-observe not, they love to be treated as rational Creatures, sooner than is imagined. It is a Pride should be cherished in them, and, as much as can be, made the greatest Instrument to turn them by.

But when I talk of *Reasoning*, I do not intend any other, but such as is suited to the Child's Capacity and Apprehension. No Body can think a Boy of three or seven Years old should be argued with, as a grown Man. Long Discourses, and Philosophical Reasonings, at best amaze and confound, but do not instruct Children. When I say, therefore, that they must be *treated as rational Creatures*, I mean, that you should make them sensible, by the Mildness of your Carriage, and the Composure even in your Correction of them, that what you do is reasonable in you, and useful and necessary for them ; and that it is not out of *Caprichio*, Passion, or Fancy, that you command or forbid them any Thing. This they are capable of understanding ; and there is no Virtue they

should be excited to, nor Fault they should be kept from, which I do not think they may be convinced of; but it must be by such *Reasons* as their Age and Understanding are capable of, and those propose always *in very few and plain Words*. The Foundations on which several Duties are built, and the Fountains of Right and Wrong from which they spring, are not perhaps easily to be let into the Minds of grown Men, not used to abstract their Thoughts from common received Opinions. Much less are Children capable of *Reasonings* from remote Principles. They cannot conceive the Force of long Deductions. The *Reasons* that move them must be *obvious*, and level to their Thoughts, and such as may (if I may so say) be felt and touched. But yet, if their Age, Temper and Inclinations, be considered, there will never want such Motives as may be sufficient to convince them. If there be no other more particular, yet these will always be intelligible, and of Force, to deter them from any Fault, fit to be taken Notice of in them, (*viz.*) That it will be a Discredit and Disgrace to them, and displease you.

*Examples.*—But of all the Ways whereby Children are to be instructed, and their Manners formed, the plainest, easiest, and most efficacious, is, to set before their Eyes the *Examples* of those Things you would have them do or avoid; which, when they are pointed out to them, in the Practice of Persons within their Knowledge, with some Reflections on their Beauty or Unbecomingness, are of more Force to draw or deter their Imitation,

than any Discourses which can be made to them. Virtues and Vices can by no Words be so plainly set before their Understandings, as the Actions of other Men will show them, when you direct their Observation, and bid them view this or that good or bad Quality in their Practice. And the Beauty or Uncomeliness of many Things, in good and ill Breeding, will be better learnt, and make deeper Impressions on them, in the *Examples* of others, than from any Rules or Instructions can be given about them. •

This is a Method to be used, not only whilst they are young, but to be continued even as long as they shall be under another's Tuition or Conduct ; nay, I know not whether it be not the best Way to be used by a Father, as long as he shall think fit, on any Occasion, to reform anything he wishes mended in his Son ; nothing sinking so gently, and so deep, into Men's Minds, as *Example*. And what Ill they either overlook, or indulge in themselves, they cannot but dislike, and be ashamed of, when it is set before them in another.

*Whipping*. — It may be doubted, concerning *Whipping*, when, as the last Remedy, it comes to be necessary ; at what Times, and by whom it should be done ; whether presently upon the committing the Fault, whilst it is yet fresh and hot ; and whether Parents themselves should beat their Children. As to the first, I think it should *not* be done *presently*, lest Passion mingle with it ; and so, though it exceed the just Proportion, yet it lose of its due Weight ; for even Children discern when

we do Things in Passion. But, as I said before, that has most Weight with them, that appears sedately to come from their Parents' Reason; and they are not without this Distinction. Next, if you have any discreet Servant capable of it, and has the Place of governing your Child, (for, if you have a Tutor, there is no Doubt) I think it is the best the *Smart* should come more immediately *from another's Hand*, though by the Parent's Order, who should see it done; whereby the Parent's Authority will be preserved, and the Child's Aversion for the Pain it suffers, rather to be turned on the Person that immediately inflicts it. For I would have a *Father seldom strike his Child*, but upon very urgent Necessity, and as the last Remedy; and then, perhaps, it will be fit to do it so, that the Child should not quickly forget it.

But, as I said before, *Beating* is the worst, and therefore the last Means to be used in the Correction of Children; and that only in Cases of Extremity, after all gentler Ways have been tried, and proved unsuccessful; which, if well observed, there will be very seldom any Need of Blows: For, it not being to be imagined, that a Child will often, if ever, dispute his Father's present Command in any particular Instance; and the Father not interposing his absolute Authority, in peremptory Rules concerning either childish or indifferent Actions, wherein his Son is to have his Liberty, or concerning his Learning or Improvement, wherein there is no Compulsion to be used; there remains only the Prohibition of some vicious Actions, wherein a

Child is capable of *Obstinacy*, and consequently can deserve Beating, and so there will be but very few Occasions of that Discipline to be used by anyone, who considers well, and orders his Child's Education as it should be. For the first seven Years, what Vices can a Child be guilty of, but Lying, or some ill-natured Tricks, the repeated Commission whereof, after his Father's direct Command against it, shall bring him into the Condemnation of *Obstinacy*, and the Chastisement of the Rod? If any vicious Inclination in him be, in the first Appearances and Instances of it, treated as it should be, first with your Wonder, and then, if returning again a second Time, discountenanced with the severe Brow of the Father, Tutor, and all about him, and a Treatment suitable to the State of Discredit before-mentioned, and this continued till he be made sensible, and ashamed of his Fault, I imagine there will be no Need of any other Correction, nor ever any Occasion to come to Blows. The Necessity of such Chastisement is usually the Consequence only of former Indulgences or Neglects. If vicious Inclinations were watched from the Beginning, and the first Irregularities, which they caused, corrected by those gentler Ways, we should seldom have to do with more than one Disorder at once; which would be easily set right, without any Stir or Noise, and not require so harsh a Discipline as Beating. Thus, one by one, as they appeared, they might all be weeded out, without any Signs or Memory that ever they had been there. But we letting their Faults (by indulging

and humouring our little Ones) grow up, till they are sturdy and numerous, and the Deformity of them makes us ashamed and uneasy, we are fain to come to the Plough and the Harrow; the Spade and the Pick-Axe, must go deep to come at the Roots; and all the Force, Skill, and Diligence we can use, is scarce enough to cleanse the vitiated Seed-Plat, overgrown with Weeds, and restore us the Hopes of Fruits, to reward our Pains in its Season.

This Course, if observed, will spare both Father and Child the Trouble of repeated Injunctions, and multiplied Rules of Doing and Forbearing: For I am of Opinion, that of those Actions which tend to vicious Habits, (which are those alone that a Father should interpose his Authority and Commands in) none should be forbidden Children, till they are found guilty of them. For such untimely Prohibitions, if they do nothing worse, do at least so much towards teaching and allowing them, that they suppose, that Children may be guilty of them, who would possibly be safer in the Ignorance of any such Faults: And the best Remedy to stop them, is, as I have said, to show *Wonder* and *Amazement* at any such Action, as hath a vicious Tendency, when it is first taken Notice of in a Child. For Example; when he is first found in a Lie, or any ill-natured Trick, the first Remedy should be, to talk to him of it as a *strange monstrous Matter*, that it could not be imagined he would have done; and so shame him out of it.

It will be (it is like) objected, that whatsoever I

fancy of the Tractableness of Children, and the Prevalency of those softer Ways of Shame, and Commendation, yet there are many who will never apply themselves to their Books, and to what they ought to learn, unless they are scourged to it. This, I fear, is nothing but the Language of ordinary Schools and Fashion, which have never suffered the other to be tried as it should be, in Places where it could be taken Notice of. *Why, else, does the Learning of Latin and Greek need the Rod, when French and Italian need it not?* Children learn to dance and fence without Whipping; nay, Arithmetic, Drawing, etc., they apply themselves well enough to without Beating: Which would make one suspect, that there is something strange, unnatural, and disagreeable to that Age, in the Things required in Grammar-Schools, or in the Methods used there, that Children cannot be brought to, without the Severity of the Lash, and hardly with that too; or else, that it is a Mistake, that those Tongues could not be taught them without beating.

But let us suppose some so negligent or idle, that they will not be brought to learn by the gentle Ways proposed; for we must grant, that there will be Children found of all Tempers; yet it does not thence follow, that the rough Discipline of the Cudgel is to be used to all. Nor can anyone be concluded unmanageable by the *milder Methods* of Government, till they have been *thoroughly tried* upon him; and if they will not prevail with him to use his Endeavours, and do what is in his Power to do, we make no Excuses for the Obstinate.



Blows are the proper Remedies for those; but Blows laid on in a Way different from the ordinary. He that wilfully neglects his Book, and stubbornly refuses any Thing he can do, required of him by his Father, expressing himself in a positive serious Command, should not be corrected with two or three angry Lashes, for not performing his Task, and the same Punishment repeated again and again upon every the like Default: But when it is brought to that Pass, that Wilfulness evidently shows itself, and makes Blows necessary, I think the Chastisement should be a little more sedate, and a little more severe, and the Whipping (mingled with Admonition between) so continued, till the Impressions of it on the Mind were found legible in the Face, Voice and Submission of the Child, not so sensible of the Smart, as of the Fault he has been guilty of, and melting in true Sorrow under it. If such a Correction as this, tried some few Times at fit Distances, and carried to the utmost Severity, with the visible Displeasure of the Father all the while, will not work the effect, turn the Mind, and produce a future Compliance, what can be hoped from *Blows*, and to what Purpose should they be any more used? *Beating*, when you can expect no Good from it, will look more like the Fury of an enraged Enemy than the Good-Will of a compassionate Friend; and such Chastisement carries with it only Provocation, without any Prospect of Amendment. If it be any Father's Misfortune to have a Son thus perverse and untractable, I know not what more he can do, but pray for him. But, I

imagine, if a right Course be taken with Children from the Beginning, very few will be found to be such ; and when there are any such Instances, they are not to be the Rule for the Education of those, who are better natured, and may be managed with better Usage.

*Familiarity.*—Though I have mentioned the Severity of the Father's Brow, and the Awe settled thereby in the Mind of Children when young, as one main Instrument whereby their Education is to be managed ; yet I am far from being of an Opinion that it should be continued all along to them, whilst they are under the Discipline and Government of Pupilage. I think it should be relaxed as fast as their Age, Discretion, and good Behaviour could allow it ; even to that Degree, that a Father will do well, as his Son grows up, and is capable of it, to *talk familiarly* with him ; nay, *ask his Advice, and consult* with him about those Things wherein he has any Knowledge or Understanding. By this the Father will gain two Things, both of great Moment : The one is, that it will put serious Considerations into his Son's Thoughts, better than any Rules or Advices he can give him. The sooner you *treat him as a Man*, the sooner he will begin to be one : And if you admit him into serious Discourses sometimes with you, you will insensibly raise his Mind above the usual Amusements of Youth, and those trifling Occupations which it is commonly wasted in. For it is easy to observe, that many young Men continue longer in the Thought and Conversation, of School-Boys, than

otherwise they would, because their Parents keep them at that Distance, and in that low Rank, by all their Carriage to them.

Another Thing of greater Consequence, which you will obtain by such a Way of treating him, will be *his Friendship*. Many Fathers, though they proportion to their Sons liberal Allowances, according to their Age and Condition, yet they keep the Knowledge of their Estates and Concerns from them, with as much Reservedness, as if they were guarding a Secret of State from a Spy or an Enemy. This, if it looks not like Jealousy, yet it wants those Marks of Kindness and Intimacy which a Father should show to his Son, and no Doubt often hinders or abates that Cheerfulness and Satisfaction where-with a Son should address himself to, and rely upon his Father. And I cannot but often wonder to see Fathers, who love their Sons very well, yet so order the Matter by a constant Stiffness, and a Mien of Authority and Distance to them all their Lives, as if they were never to enjoy, or have any Comfort from those they love best in the World, until they had lost them, by being removed into another. Nothing cements and establishes Friendship and Good-Will so much as *confident Communication* of Concernments and Affairs. Other Kindnesses, without this, leave still some Doubts: But when your Son sees you open your Mind to him; when he finds, that you interest him in your Affairs, as Things you are willing should in their Turns come into his Hands, he will be concerned for them, as for his own, wait his Season with

Patience, and love you in the mean Time, who keep him not at the Distance of a Stranger. This will also make him see, that the Enjoyment you have is not without Care; which the more he is sensible of, the less will he envy you the Possession, and the more think himself happy under the Management of so favourable a Friend, and so careful a Father. There is scarce any young Man of so little Thought, or so void of Sense, that would not be glad of a *sure Friend*, that he might have Recourse to, and freely consult on Occasion. The Reservedness and Distance that Fathers keep, often deprive their Sons of that Refuge which would be of more Advantage to them than a hundred Rebukes and Chidings. Would your Son engage in some Frolic, or take a Vagary, were it not much better he should do it with, than without your Knowledge? For since Allowances for such Things must be made to young Men, the more you know of his Intrigues and Designs, the better will you be able to prevent great Mischiefs; and by letting him see what is like to follow, take the right Way of prevailing with him to avoid less Inconveniences. Would you have him open his Heart to you, and ask your Advice, you must begin to do so with him first, and by your Carriage beget that Confidence.

But whatever he consults you about, unless it lead to some fatal and irremediable Mischief, be sure you advise only as a Friend of more Experience; but with your Advice, mingle nothing of Command or Authority, nor more than you would

to your Equal, or a Stranger. That would be to drive him forever from any farther demanding, or receiving Advantage from your Counsel. You must consider, that he is a young Man, and has Pleasures and Fancies, which you are past. You must not expect his Inclinations should be just as yours, nor that at twenty he should have the same Thoughts you have at fifty. All that you can wish, is, that since Youth must have some Liberty, some Out-leaps, they might be with the Ingenuity of a Son, and *under the Eye of a Father*, and then no very great Harm can come of it. The way to obtain this, as I said before, is (according as you find him capable) to talk with him about your Affairs, propose Matters to him *familiarly*, and ask his Advice; and when he ever lights on the Right, follow it as his; and if he succeeds well, let him have the Commendation. This will not at all lessen your Authority, but increase his Love and Esteem of you. Whilst you keep your Estate, the Staff will still be in your own Hands; and your Authority the surer, the more it is strengthened with *Confidence* and *Kindness*. For you have not that Power you ought to have over him, till he comes to be more afraid of offending so good a Friend, than of losing some Part of his future Expectation.

Familiarity of Discourse, if it can become a Father to his Son, may much more be condescended to by a Tutor to his Pupil. All their Time together should not be spent in reading of Lectures, and magisterially dictating to him, what he is to observe and follow. Hearing him in his Turn, and using him

to reason about what is proposed, will make the Rules go down the easier, and sink the deeper, and will give him a Liking to Study and Instruction: And he will then begin to value Knowledge, when he sees, that it enables him to discourse, and he finds the Pleasure and Credit of bearing a Part in the Conversation, and of having his Reasons sometimes approved, and hearkened to: Particularly in Morality, Prudence, and Breeding, Cases should be put to him, and his Judgment asked. This opens the Understanding better than Maxims, how well soever explained, and settles the Rules better in the Memory for Practice. This Way lets Things into the Mind, which stick there, and retain their Evidence with them; whereas Words at best are faint Representations, being not so much as the true Shadows of Things, and are much sooner forgotten. He will better comprehend the Foundations and Measures of Decency and Justice, and have livelier, and more lasting Impressions of what he ought to do, by giving his Opinion on Cases proposed, and reasoning with his Tutor on fit Instances, than by giving a silent, negligent, sleepy Audience to his Tutor's Lectures; and much more than by captious logical Disputes, or set Declamations of his own, upon any Question. The one sets the Thoughts upon Wit and false Colours, and not upon Truth; the other teaches Fallacy, Wrangling, and Opiniatry;<sup>1</sup> and they are both of them Things that spoil the Judgment, and put a Man out of the Way of right and fair Reasoning;

<sup>1</sup> Dr. Johnson objects to this word as "not wanted."—E. M.

and therefore carefully to be avoided by one who would improve himself, and be acceptable to others.

*Reverence.*—When, by making your Son sensible that he depends on you, and is in your Power, you have established your Authority; and by being inflexibly severe in your Carriage to him, when obstinately persisting in any ill-natured Trick, which you have forbidden, especially Lying, you have imprinted on his Mind that Awe, which is necessary: And, on the other Side, when (by permitting him the full Liberty due to his Age, and laying no Restraint in your Presence to those childish Actions and Gaiety of Carriage, which, whilst he is very young, are as necessary to him as Meat or Sleep) you have reconciled him to your Company, and made him sensible of your Care and Love of him, by Indulgence and Tenderness, especially caressing him on all Occasions wherein he does anything well, and being kind to him after a thousand Fashions, suitable to his Age, which Nature teaches Parents better than I can: When I say, by these Ways of Tenderness and Affection, which Parents never want for their Children, you have also planted in him a particular Affection for you, he is then in the State you could desire, and you have formed in his Mind that true *Reverence* which is always afterwards carefully to be continued, and maintained in both Parts of it, *Love* and *Fear*, as the great Principles whereby you will always have Hold upon him, to turn his Mind to the Ways of Virtue and Honour.

*Temper.*—When this Foundation is once well

laid, and you find this Reverence begin to work in him, the next Thing to be done, is carefully to consider his *Temper*, and the particular Constitution of his Mind. Stubbornness, Lying, and ill-natured Actions, are not (as has been said) to be permitted in him from the Beginning, whatever his Temper be. Those Seeds of Vices are not to be suffered to take any Root, but must be carefully weeded out, as soon as ever they begin to show themselves in him; and your Authority is to take place, and influence his Mind from the very Dawning of Knowledge in him, that it may operate as a natural Principle, whereof he never perceived the Beginning, never knew that it was, or could be otherwise. By this, if the *Reverence* he owes you be established early, it will always be sacred to him, and it will be as hard for him to resist it, as the Principles of his Nature.

Having thus very early set up your Authority, and, by the gentler Applications of him, shamed him out of what leads towards any immoral Habit, as soon as you have observed it in him, (for I would by no Means have Chiding used, much less Blows, until Obstinacy and Incurribleness make it absolutely necessary) it will be fit to consider which Way the natural Make of his *Mind inclines* him. Some Men, by the unalterable Frame of their Constitutions, are *stout*, others *timorous*; some *confident*, others *modest, tractable, or obstinate, curious or careless, quick or slow*. There are not more Differences in Men's Faces, and the outward Lineaments of their Bodies, than there are in the Makes



and Tempers of their Minds ; only there is this Difference, that the distinguishing Characters of the Face, and the Lineaments of the Body, grow more plain and visible with Time and Age ; but the peculiar *Physiognomy of the Mind* is most discernable in Children, before Art and Cunning have taught them to hide their Deformities, and conceal their ill Inclinations, under a dissembled Outside.

Begin therefore betimes nicely to observe your Son's *Temper* ; and that, when he is under least Restraint, in his Play, and as he thinks out of your Sight : See what are his *predominant Passions*, and *prevailing Inclinations* ; whether he be fierce or mild, bold or bashful, compassionate or cruel, open or reserved, etc. for as these are different in him, so are your Methods to be different, and your Authority must hence take Measures to apply itself different Ways to him. These *native Propensities*, these Prevalencies of Constitution, are not to be cured by Rules, or a direct Contest, especially those of them that are the humbler and meaner Sort, which proceed from Fear and Lowness of Spirit, though with Art they may be much mended, and turned to good Purposes. But this, be sure, after all is done, the Bias will always hang on that Side that Nature first placed it : And if you carefully observe the Characters of his Mind, now in the first Scenes of his Life, you will ever after be able to judge which Way his Thoughts lean, and what he aims at even hereafter, when, as he grows up, the Plot thickens, and he puts on several Shapes to act it.

*Dominion.*—I told you before, that Children love *Liberty*; and therefore they should be brought to do the Things that are fit for them, without feeling any Restraint laid upon them. I now tell you, they love something more, and that is *Dominion*: And this is the first Original of most vicious Habits, that are ordinary and natural. This Love of *Power* and *Dominion* shows itself very early, and that in these two Things.

1. We see Children, (as soon almost as they are born, I am sure long before they can speak) cry, grow peevish, sullen, and out of Humour, for nothing but to have their *Wills*. They would have their Desires submitted to by others; they contend for a ready Compliance from all about them, especially from those that stand near, or beneath them in Age or Degree, as soon as they come to consider others with those Distinctions.

Another Thing wherein they show their Love of Dominion, is, their Desire to have Things to be theirs. They would have *Property* and Possession, pleasing themselves with the Power which that seems to give, and the Right, they thereby have, to dispose of them as they please. He that has not observed these two Humours working very betimes in Children, has taken little Notice of their Actions: And he who thinks that these two Rocks of almost all the Injustice and Contention that so disturb Human Life are not early to be weeded out, and contrary Habits introduced, neglects the proper Season to lay the Foundations of a good and worthy Man.

*Recreation.* -- However strict a Hand is to be kept upon all Desires of Fancy, yet there is one Case wherein Fancy must be permitted to speak, and be hearkened to also. *Recreation* is as necessary as Labour or Food. But because there can be no *Recreation* without Delight, which depends not always on Reason, but oftener on Fancy, it must be permitted Children not only to divert themselves, but to do it after their own Fashion, provided it be innocently, and without Prejudice to their Health; and therefore in this Case they should not be denied, if they proposed any particular Kind of *Recreation*. Though, I think, in a well-ordered Education, they will seldom be brought to the Necessity of asking any such Liberty: Care should be taken, that what is of Advantage to them, they should always do with Delight; and before they are weaned with one, they should be timely *diverted* to some other useful Employment. But if they are not yet brought to that Degree of Perfection, that one Way of Improvement can be made a *Recreation* to them, they must be let loose to the childish Play they fancy; which they should be weaned from, by being made surfeit of it: But from Things of Use, that they are employed in, they should always be sent away with an Appetite, at least be dismissed before they are tired, and grow quite sick of it, that so they may return to it again, as to a Pleasure that diverts them. For you must never think them set right, till they can find Delight in the Practice of laudable Things; and the useful Exercises of the Body and Mind, taking their Turns, make their

Lives and Improvement, pleasant in a continued Train of *Recreations*, wherein the wearied Part is constantly relieved and refreshed. Whether this can be done in every Temper, or whether Tutors and Parents will be at the Pains, and have the Discretion and Patience to bring them to this, I know not; but that it may be done in most Children, if a right Course be taken to raise in them the Desire of Credit, Esteem, and Reputation, I do not at all doubt. And when they have so much true Life put into them, they may freely be talked with about what most *delights* them, and be directed, or let loose to it; so that they may perceive that they are beloved and cherished, and that those under whose Tuition they are, are not Enemies to their Satisfaction. Such a Management will make them in Love with the Hand that directs them, and the Virtue they are directed to.

This farther Advantage may be made by a free Liberty permitted them in their *Recreations*, that it will discover their natural Tempers, show their Inclinations and Aptitudes, and thereby direct wise Parents in the Choice, both of the Course of Life and Employment they shall design them for, and of fit Remedies, in the mean Time, to be applied to whatever Bent of Nature they may observe most likely to mislead any of their Children.

2. *Complaints*.—Children who live together, often strive for Mastery, whose Wills shall carry it over the rest. Whoever begins the *Contest*, should be sure to be crossed in it. But not only that, but they should be taught to have all the *Deference, Com-*

*plaisance*, and *Civility* one for another imaginable. This, when they see it procure them Respect, Love and Esteem, and that they lose no Superiority by it, they will take more Pleasure in, than in insolent Domineering ; for so plainly is the other.

The Accusations of Children one against another, which usually are but the Clamours of Anger and Revenge, desiring Aid, should not be favourably received, nor hearkened to. It weakens and effeminates their Minds to suffer them to *complain* ; and if they endure something crossing, or Pain from others, without being permitted to think it strange or intolerable, it will do them no Harm to learn Sufferance, and harden them early. But though you give no Countenance to the *Complaints* of the *Querulous*, yet take Care to curb the Insolence and Ill-Nature of the Injurious. When you observe it yourself, reprove it before the injured Party : But if the *Complaint* be of something really worthy your Notice, and Prevention another Time, then reprove the Offender by himself alone, out of Sight of him that complained, and make him go and ask Pardon, and make Reparation : Which coming thus, as it were from himself, will be the more cheerfully performed, and more kindly received, the Love strengthened between them, and a Custom of Civility grow familiar amongst your Children.

3. *Liberality. Justice.*—As to the having and possessing of Things, teach them to part with what they have easily and freely to their Friends, and let them find by Experience, that the most *liberal* has

always the most Plenty, with Esteem and Commendation to boot, and they will quickly learn to practise it. This, I imagine, will make Brothers and Sisters kinder and civiller to one another, and consequently to others, than twenty Rules about good Manners, with which Children are ordinarily perplexed and cumbered. Covetousness, and the Desire of having in our Possession, and under our Dominion, more than we have Need of, being the Root of all Evil, should be early and carefully weeded out, and the contrary Quality of a Readiness to impart to others implanted. This should be encouraged by great Commendation and Credit, and constantly taking Care, that he loses nothing by his *Liberality*. Let all the Instances he gives of such Freeness be always repayed, and with Interest; and let him sensibly perceive, that the Kindness he shows to others is no ill Husbandry for himself; but that it brings a Return of Kindness both from those that receive it, and those who look on. Make this a Contest among Children, who should out-do one another this Way: And by this Means, by a constant Practice, Children having made it easy to themselves to part with what they have, good Nature may be settled in them into a Habit, and they may take Pleasure, and pique themselves in being *kind, liberal, and civil* to others.

If *Liberality* ought to be encouraged, certainly great Care is to be taken, that Children transgress not the Rules of *Justice*: And whenever they do, they should be set right, and, if there be Occasion for it, severely rebuked.

Our first Actions being guided more by Self-love, than Reason or Reflection, it is no Wonder that in Children they should be very apt to deviate from the just Measures of Right and Wrong ; which are in the Mind the Result of improved Reason and serious Meditation. This, the more they are apt to mistake, the more careful Guard ought to be kept over them ; and every the least Slip in this great social Virtue taken Notice of, and rectified ; and that in Things of the least Weight and Moment, both to instruct their Ignorance, and prevent ill Habits ; which, from small Beginnings, in Pins and Cherry-stones, will, if let alone, grow up to higher Frauds, and be in Danger to end at last in down right hardened Dishonesty. The first Tendency to any *Injustice* that appears must be suppressed, with a show of Wonder and Abhorrency in the Parent and Governors. But because Children cannot well comprehend what *Injustice* is, till they understand Property, and how particular Persons come by it, the safest Way to secure *Honesty*, is to lay the Foundations of it early in Liberality, and an easiness to Part with to others whatever they have or like themselves. This may be taught them early, before they have Language and Understanding enough to form distinct Notions of Property, and to know what is theirs by a peculiar Right, exclusive of others. And since Children seldom have any Thing but by Gift, and that for the most Part from their Parents, they may be at first taught not to take or keep any Thing, but what is given them by those whom they take to have a Power over

it: And as their Capacities enlarge, other Rules and Cases of *Justice*, and Rights concerning *Meum* and *Tuum*, may be proposed and inculcated. If any Act of *Injustice* in them appears to proceed not from Mistake, but a Perverseness in their Wills, when a gentle Rebuke and Shame will not reform this irregular and covetous Inclination, rougher Remedies must be applied. And it is but for the Father or Tutor to take and keep from them something that they value, and think their own, or order somebody else to do it; and by such Instances, make them sensible what little Advantage they are like to make, by possessing themselves *unjustly* of what is another's, whilst there are in the World stronger and more Men than they. But if an ingenuous Detestation of this shameful Vice be but carefully and early instilled into them, as I think it may, that is the true and genuine Method to obviate this Crime; and will be a better Guard against *Dishonesty*, than any Considerations drawn from Interest; Habits working more constantly, and with greater Facility, than Reason; which, when we have most Need of it, is seldom fairly consulted, and more rarely obeyed.

*Fortitude.*—*Fortitude* is the Guard and Support of the other Virtues; and without Courage a Man will scarce keep steady to his Duty, and fill up the Character of a truly worthy Man.

*Courage.*—*Courage*, that makes us bear up against Dangers that we fear, and Evils that we feel, is of great Use in an Estate, as ours is in this Life, ex-



posed to Assaults on all Hands : And therefore it is very advisable to get Children into this Armour as early as we can. Natural Temper, I confess, does here a great deal : But even where that is defective, and the Heart is in itself weak and timorous, it may, by a right Management, be brought to a better Resolution. What is to be done to prevent breaking Children's Spirits by frightful Apprehensions instilled into them when young, or bemoaning themselves under every little Suffering, I have already taken Notice : How to harden their Tempers, and raise their *Courage*, if we find them too much subject to Fear, is farther to be considered.

True Fortitude I take to be the quiet Possession of a Man's Self, and an undisturbed doing his Duty, whatever Evil besets, or Danger lies in his Way. This there are so few Men attain to, that we are not to expect it from Children. But yet something may be done : And a wise Conduct, by insensible Degrees, may carry them farther than one expects.

The Neglect of this great Care of them, whilst they are young, is the Reason, perhaps, why there are so few that have this Virtue in its full Latitude, when they are Men. I should not say this in a Nation so naturally brave, as ours is, did I think, that true Fortitude required nothing but Courage in the Field, and a Contempt of Life in the Face of an Enemy. This, I confess, is not the least Part of it, nor can be denied the Laurels and Honours always justly due to the Valour of those who venture their Lives for their Country. But yet this is not all : Dangers attack us in other Places, besides the Field

of Battle ; and, though Death be the King of Terrors, yet Pain, Disgrace and Poverty, have frightful Looks, able to discompose most Men, whom they seem ready to seize on : And there are those who contemn some of these, and yet are heartily frightened with the other. True Fortitude is prepared for Dangers of all Kinds, and unmoved, whatsoever Evil it be that Threatens. I do not mean unmoved with any Fear at all. Where Danger shows itself, Apprehension cannot, without Stupidity, be wanting. Where Danger is, Sense of Danger should be, and so much Fear as should keep us awake, and excite our Attention, Industry and Vigour, but not disturb the calm Use of our Reason, nor hinder the Execution of what that dictates.

*Hardiness.*—The Way to harden, and fortify Children against Fear and Danger, is to accustom them to suffer Pain. This, it is possible, will be thought, by kind Parents, a very unnatural Thing towards their Children ; and by most, unreasonable, to endeavour to reconcile anyone to the Sense of Pain, by bringing it upon him. It will be said, it may perhaps give the Child an Aversion for him that makes him suffer, but can never recommend to him Suffering itself. This is a strange Method : You will not have Children whipped and punished for their Faults, but you would have them tormented for doing well, or for Tormenting's Sake. I doubt not but such Objections as these will be made, and I shall be thought inconsistent with myself, or phantastical, in proposing it. I confess it is a Thing to be managed with great Discretion, and

therefore It falls not out amiss, that it will not be received and relished but by those who consider well, and look into the Reason of Things. I would not have Children much beaten for their Faults, because I would not have them think bodily Pain the greatest Punishment : And I would have them, when they do well, be sometimes put in Pain, for the same Reason, that they may be accustomed to bear it without looking on it as the greatest Evil. How much Education may reconcile young People to Pain and Sufferance, the Example of *Sparta* does sufficiently show : And they who have once brought themselves not to think bodily Pain the greatest of Evils, or that which they ought to stand most in fear of, have made no small Advance towards Virtue. But I am not so foolish to propose the *Lacedaemonian* Discipline in our Age or Constitution. But yet I do say, that enuring Children gently to suffer some Degrees of Pain, without shrinking, is a Way to gain Firmness to their Minds, and lay a Foundation for Courage and Resolution, in the future Part of their Lives.

Not to bemoan them, or permit them to bemoan themselves, on every little Pain they suffer, is the first Step to be made. But of this I have spoken elsewhere.

The next Thing is sometimes designedly to put them in Pain : But Care must be taken that this be done when the Child is in good Humour, and satisfied of the good Will and Kindness of him that hurts him, at the Time that he does it. There must no Marks of Anger or Displeasure, on the one

Side ; nor Compassion, or Repenting, on the other, go along with it. And it must be sure to be no more than the Child can bear, without repining or taking it amiss, or for a Punishment. Managed by these Degrees, and with such Circumstances, I have seen a Child run away laughing, with good smart Blows of a Wand on his Back, who would have cried for an unkind Word, and been very sensible of the Chastisement of a cold Look, from the same Person. Satisfy a Child, by a constant Course of your Care and Kindness, that you perfectly love him, and he may, by Degrees, be accustomed to bear very painful and rough Usage from you, without flinching or complaining : And this we see Children do every Day in Play one with another. The softer you find your Child is, the more you are to seek Occasions, at fit Times thus to harden him. The great Art in this is to begin with what is but very little painful, and to proceed by insensible Degrees, when you are playing, and in Good-Humour with him, and speaking well of him : And when you have once got him to think himself made Amends for his Suffering, by the Praise is given him for his Courage ; when he can take a Pride in giving such Marks of his Manliness, and can prefer the Reputation of being brave and stout, to the avoiding a little Pain, or the shrinking under it ; you need not despair in Time, and by the Assistance of his growing Reason, to master his Timorousness, and mend the Weakness of his Constitution. As he grows bigger, he is to be set upon bolder Attempts than his natural Temper carries him to ; and whenever he is observed to flinch from

what one has Reason to think he would come off well in, if he had but Courage to undertake, that he should be assisted in at first, and by Degrees shamed to, till at last Practice has given more Assurance, and with it a Mastery; which must be rewarded with great Praise, and the good Opinion of others, for his Performance. When by these Steps he has got Resolution enough not to be deterred, from what he ought to do, by the Apprehension of Danger; when Fear does not, in sudden or hazardous Occurrences, discompose his Mind, set his Body a trembling, and make him unfit for Action, or run away from it, he has then the Courage of a rational Creature: And such a Hardiness we would endeavour, by Custom and Use, to bring Children to, as proper Occasions come in our Way.

*Cruelty.*—One Thing I have frequently observed in Children, that when they have got Possession of any poor Creature they are apt to use it ill: They often *torment*, and treat, very roughly young Birds, Butterflies, and such other poor Animals, which fall into their Hands, and that with a seeming Kind of Pleasure. This, I think, should be watched in them, and if they incline to any such Cruelty, they should be taught the contrary Usage: For the Custom of tormenting and killing of Beasts will, by Degrees, harden their Minds, even towards Men; and they who delight in the Suffering and Destruction of inferior Creatures, will not be apt to be very compassionate or benign to those of their own Kind. Our Practice takes Notice of this in the Exclusion of *Butchers* from Juries of Life and Death. Children

should, from the Beginning, be bred up in an Abhorrence of *killing* or tormenting any living Creature ; and be taught not to *spoil* or destroy any Thing, unless it be for the Preservation or Advantage of some other that is nobler. And truly, if the Preservation of all Mankind, as much as in him lies, were everyone's Persuasion, as indeed it is everyone's Duty, and the true Principle to regulate our Religion, Politics, and Morality by, the World would be much quieter and better natured than it is. But to return to our present Business : I cannot but commend both the Kindness and Prudence of a Mother I knew, who was wont always to indulge her Daughters, when any of them desired Dogs, Squirrels, Birds, or any such Things as young Girls use to be delighted with : But then, when they had them, they must be sure to keep them well, and look diligently after them, that they wanted nothing, or were not ill used : For if they were negligent in their Care of them, it was counted a great Fault, which often forfeited their Possession, or at least they failed not to be rebuked for it ; whereby they were early taught Diligence and Good-Nature. And, indeed, I think People should be accustomed from their Cradles to be tender of all sensible Creatures, and to spoil or *waste* nothing at all.

This Delight they take in *doing of Mischief*, whereby I mean spoiling of any Thing to no Purpose, but more especially the Pleasure they take to put any Thing in Pain that is capable of it, I cannot persuade myself to be any other than a foreign and introduced Disposition, a Habit borrowed

from Custom and Conversation. People teach Children to strike, and laugh, when they hurt, or see Harm come to others: And they have the Examples of most about them, to confirm them in it. All the Entertainment and Talk of History is of nothing almost but Fighting and Killing: And the Honour and Renown that is bestowed on Conquerors (who for the most Part are but the great Butchers of Mankind) farther mislead growing Youth, who by this Means come to think Slaughter the laudable Business of Mankind, and the most heroic of Virtues. By these Steps unnatural Cruelty is planted in us; and what Humanity abhors, Custom reconciles and recommends to us, by laying it in the Way to Honour. Thus, by Fashion and Opinion, that comes to be a Pleasure, which in itself neither is nor can be any. This ought carefully to be watched, and early remedied; so as to settle and cherish the contrary, and more natural Temper of Benignity and *Compassion* in the Room of it: But still by the same gentle Methods, which are to be applied to the other two Faults before mentioned. It may not perhaps be unreasonable here to add this farther Caution, *viz.* That the Mischiefs, or Harms, that come by Play, Inadvertency, or Ignorance, and were not known to be Harms, or designed for Mischief's Sake, though they may, perhaps, be sometimes of considerable Damage, yet are not at all, or but very gently, to be taken Notice of. For this, I think, I cannot too often inculcate, That whatever Miscarriage a Child is guilty of, and whatever be the Consequence of

it, the Thing to be regarded, in taking Notice of it, is only what Root it springs from, and what Habit it is like to establish: And to that the Correction ought to be directed, and the Child not to suffer any Punishment for any Harm which may have come by his Play or Inadvertency. The Faults to be amended lie in the Mind; and if they are such, as either Age will cure, or no ill Habits will follow from, the present Action, whatever displeasing Circumstances it may have, is to be passed by, without any Animadversion.

Another Way to instil Sentiments of Humanity, and to keep them lively in young Folks, will be, to accustom them to Civility in their Language and Deportment towards their Inferiors, and the meaner Sort of People, particularly Servants. It is not unusual to observe the Children in Gentlemen's Families treat the Servants of the House with domineering Words, Names of Contempt, and an imperious Carriage: as if they were of another Race and Species beneath them. Whether ill Example, the Advantage of Fortune, or their natural Vanity, inspire this Haughtiness, it should be prevented, or weeded out; and a gentle, courteous, affable Carriage towards the lower Ranks of Men placed in the Room of it. No Part of their Superiority will be hereby lost; but the Disjunction increased, and their Authority strengthened; when Love in Inferiors is joined to outward Respect, and an Esteem of the Person has a Share in their Submission: And Domestics will pay a more ready and cheerful Service, when they find themselves



not spurned, because Fortune has laid them below the Level of others, at their Masters' Feet. Children should not be suffered to lose the Consideration of human Nature, in the Shufflings of outward Conditions: The more they have, the better humoured should they be taught to be; and the more compassionate and gentle to those of their Brethren who are placed lower, and have scantier Portions. If they are suffered from their Cradles to treat Men ill and rudely, because by their Father's Title, they think they have a little Power over them, at best it is ill-bred, and, if Care be not taken, will, by Degrees, nurse up their natural Pride into a habitual Contempt of those beneath them: And where will that probably end, but in Oppression and Cruelty?

*Play-Games.* — Play-things, I think, Children should have, and of divers Sorts; but still to be in the Custody of their Tutors, or somebody else, whereof the Child should have in his Power but one at once, and should not be suffered to have another but when he restored that. This teaches them betimes to be careful of not losin<sup>g</sup> or spoiling the Things they have; whereas Plenty and Variety in their own keeping, makes them wanton and careless, and teaches them from the Beginning to be Squanderers and Wasters. These, I confess, are little Things, and such as will seem beneath the Care of a Governor; but nothing that may form Children's Minds is to be overlooked and neglected; and whatsoever introduces Habits, and settles Customs in them, deserves the Care and Attention

of their Governors, and is not a small Thing in its Consequences.

One Thing more about Children's Play-things may be worth their Parents' Care : though it be agreed they should have of several Sorts yet, I think, they should have none bought for them. This will hinder that great Variety they are often overcharged with, which serves only to teach the Mind to wander after Change and Superfluity, to be unquiet, and perpetually stretching itself after something more still, though it knows not what, and never to be satisfied with what it hath. The Court that is made to People of Condition, in such Kind of Presents to their Children, does the little ones great Harm : By it they are taught Pride, Vanity, and Covetousness, almost before they can speak : And I have known a young Child so distracted with the Number and Variety of his Play-Games, that he tired his Maid every Day to look them over ; and was so accustomed to Abundance, that he never thought he had enough, but was always asking, What more ? What more ? What new Thing shall I have ? A good Introduction to moderate Desires, and the ready Way to make a contented happy Man !

How then shall they have the Play-Games you allow them, if none must be bought for them ? I answer, they should make them themselves, or at least endeavour it, and set themselves about it : Till then they should have none, and till then they will want none of any great Artifice. A smooth Pebble, a Piece of Paper, the Mother's Bunch of

Keys, or anything they cannot hurt themselves with, serves as much to divert little Children as those more chargeable and curious Toys from the Shops, which are presently put out of Order and broken. Children are never dull or out of Humour for want of such Play-Things, unless they have been used to them; when they are little, whatever occurs serves the Turn; and, as they grow bigger, if they are not stored by the expensive Folly of others, they will make them<sup>s</sup> themselves. Indeed, when they once begin to set themselves to work about any of their Invention<sup>s</sup>, they should be taught and assisted; but should have nothing whilst they lazily sit still, expecting to be furnished from other Hands, without employing their own. And, if you help them where they are at a Stand, it will more endear you to them than any chargeable Toys you shall buy for them. Play-Things which are above their Skill to make, as Tops, Gigs, Battledores, and the like, which are to be used with Labour, should, indeed, be procured them. These it is convenient they should have, not for Variety, but Exercise; but these too should be given them as bare as might be. If they had a Top, the Scourge-Stick and Leather-Strap should be left to their own making and fitting. If they sit gaping to have such Things dropped in their Mouths, they should go without them. This will accustom them to seek for what they want in themselves, and in their own Endeavours; whereby they will be taught Moderation in their Desires, Application, Industry, Thought, Contrivance, and good Husbandry: Qualities that will be

useful to them when they are Men, and therefore cannot be learned too soon, nor fixed too deep. All the Plays and Diversions of Children should be directed towards good useful Habits, or else they will introduce ill ones. Whatever they do leaves some Impression on that tender Age, and from thence they receive a Tendency to do Good or Evil. And whatever hath such an Influence ought not to be neglected.

*Lying.*—*Lying* is so ready and cheap a Cover for any Miscarriage, and so much in Fashion among all Sorts of People, that a Child can hardly avoid observing the Use is made of it on all Occasions, and so can scarce be kept, without great Care, from getting into it. But it is so ill a Quality, and the Mother of so many ill ones that spawn from it, and take Shelter under it, that a Child should be brought up in the greatest Abhorrence of it imaginable. It should be always (when occasionally it comes to be mentioned) spoke of before him with the utmost Detestation, as a Quality so wholly inconsistent with the Name and Character of a Gentleman, that no Body of any Credit can bear the Imputation of a Lie; a Mark that is judged the utmost Disgrace, which debases a Man to the lowest Degree of a shameful Meanness, and ranks him with the most contemptible Part of Mankind, and the abhorred Rascality; and is not to be endured in anyone who would converse with People of Condition, or have any Esteem or Reputation in the World. The first Time he is found in a *Lie*, it should rather be wondered at as a

monstrous Thing in him, than reprov'd as an ordinary Fault. If that keeps him not from relapsing, the next Time he must be sharply rebuked, and fall into the State of great Displeasure of his Father and Mother, and all about him, who take Notice of it. And if this Way work not the Cure, you must come to Blows; for after he has been thus warn'd, a premeditated *Lie* must always be look'd upon as Obstinacy, and never be permitted to escape unpunish'd.

*Excuses.*—Children, afraid to have their Faults seen in their naked Colours, will, like the rest of the Sons of *Adam*, be apt to make *Excuses*. This is a Fault usually bordering upon, and leading to Untruth, and is not to be indulg'd in them; but yet it ought to be cured rather with Shame than Roughness. If therefore, when a Child is question'd for any Thing, his first Answer be an *Excuse*, warn him soberly to tell the Truth; and then, if he persists to shuffle it off with a *Falsehood*, he must be chastis'd; but if he directly confess, you must commend his Ingenuity, and pardon the Fault, be it what it will, and pardon it so that you never so much as reproach him with it, or mention it to him again: For if you would have him in Love with Ingenuity, and by a constant Practice make it habitual to him, you must take Care that it never procure him the least Inconvenience; but, on the contrary, his own Confession bringing always with it perfect Impunity, should be besides encouraged by some Marks of Approbation. If his *Excuse* be such at any Time that you

cannot prove it to have any Falsehood in it, let it pass for true, and be sure not to show any Suspicion of it. Let him keep up his Reputation with you as high as is possible; for when once he finds he has lost that, you have lost a great, and your best Hold upon him. Therefore let him not think he has the Character of a Liar with you, as long as you can avoid it without flattering him in it. Thus some Slips in Truth may be overlooked. But after he has once been corrected for a *Lie* you must be sure never after to pardon it in him, whenever you find, and take Notice to him that he is guilty of it: For it being a Fault which he has been forbid, and may, unless he be wilful, avoid, the repeating of it is perfect Perverseness; and must have the Chastisement due to that Offence.

That which every Gentleman, that takes any Care of his Education desires for his Son, besides the Estate he leaves him, is contained (I suppose) in these four Things, *Virtue, Wisdom, Breeding, and Learning*. I will not trouble myself whether these Names do not some of them sometimes stand for the same Thing, or really include one another. It serves my Turn here to follow the popular Use of these Words, which, I presume, is clear enough to make me be understood, and I hope there will be no Difficulty to comprehend my Meaning.

I place *Virtue* as the first and most necessary of those Endowments that belong to a Man or a Gentleman; as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to

himself. Without that, I think, he will be happy neither in this nor the other World.

*God.*—As the Foundation of this, there ought very early to be imprinted on his Mind a true Notion of *God*, as of the independent Supreme Being, Author and Maker of all Things, from whom we receive all our Good, who loves us, and gives us all Things. And consequent to this, instil into him a Love and Reverence of this supreme Being. This is enough to begin with, without going to explain this Matter any farther; for Fear, lest by talking too early to him of Spirits, and being unseasonably forward to make him understand the incomprehensible Nature of that infinite Being, his Head be either filled with false, or perplexed with unintelligible Notions of him. Let him only be told upon Occasion, that *God* made and governs all Things, hears and sees every Thing, and does all Manner of Good to those that love and obey him. You will find, that being told of such a *God*, other Thoughts will be apt to rise up fast enough in his Mind about him; which, as you observe them to have any Mistakes, you must set right. And I think it would be better if Men generally rested in such an Idea of *God*, without being too curious in their Notions about a Being, which all must acknowledge incomprehensible; whereby many, who have not Strength and Clearness of Thought to distinguish between what they can and what they cannot know, run themselves into Superstition or Atheism, making *God* like themselves, or, because they cannot comprehend anything else, none at

all. And I am apt to think, the keeping Children constantly Morning and Evening to Acts of Devotion to God, as to their Maker, Preserver and Benefactor, in some plain and short Form of Prayer, suitable to their Age and Capacity, will be of much more Use to them in Religion, Knowledge, and Virtue, than to distract their Thoughts with curious Enquiries into his inscrutable Essence and Being.

*Spirits.*—Having by gentle Degrees, as you find him capable of it, settled such an Idea of God in his Mind, and taught him to *pray* to him, and *praise* him, as the Author of his Being, and of all the Good he does or can enjoy ; forbear any Discourse of other *Spirits*, till the Mention of them coming in his Way, upon Occasion hereafter to be set down, and his reading the Scripture-History, put him upon that Enquiry.

*Truth. Good-Nature.*—Having laid the Foundations of Virtue in a true Notion of a God, such as the Creed wisely teaches, as far as his Age is capable, and by accustoming him to pray to him ; the next Thing to be taken Care of, is to keep him exactly to speaking of *Truth*, and by all the Ways imaginable inclining him to be *good-natured*. Let him know that twenty Faults are sooner to be forgiven, than the *straining of Truth* to cover any one by an *Excuse*. And to teach him betimes to love, and be *good-natured* to others, is to lay early the true Foundation of an honest Man. All Injustice generally springing from too great Love of ourselves, and too little of others.



This is all I shall say of this Matter in general, and is enough for laying the first Foundations of Virtue in a Child. As he grows up, the Tendency of his natural Inclination must be observed ; which, as it inclines him, more than is convenient, on one or the other Side, from the right Path of Virtue, ought to have proper Remedies applied : For few of *Adam's* Children are so happy as not to be born with some Bias in their natural Temper, which it is the Business of Education either to take off, or counterbalance. But to enter into Particulars of this, would be beyond the Design of this short Treatise of Education. I intend not a Discourse of all the Virtues and Vices, and how each Virtue is to be attained, and every peculiar Vice by its peculiar Remedies cured ; though I have mentioned some of the most ordinary Faults, and the Ways to be used in correcting them.

*Wisdom.*—*Wisdom*, I take, in the popular Acceptation, for a Man's managing his Business ably, and with Foresight in this World. This is the Product of a good natural Temper, Application of Mind, and Experience together, and so above the Reach of Children. The greatest Thing that in them can be done towards it, is to hinder them, as much as may be, from being *Cunning* ; which being the Ape of *Wisdom*, is the most distant from it that can be : And as an Ape, for the Likeness it has to a Man, wanting what really should make him so, is by so much the uglier ; *Cunning* is only the Want of Understanding ; which, because it cannot compass its Ends by direct Ways, would do it by a

Trick, and Circumvention; and the Mischief of it is, a *Cunning* Trick helps but once, but hinders ever after. No Cover was ever made either so big, or so fine as to hide itself. No Body was ever so *cunning* as to conceal their being so: And when they are once discovered, every Body is shy, every Body distrustful of *crafty* Men; and all the World forwardly join to oppose and defeat them: Whilst the open, fair, *wise* Man has every Body to make Way for him, and goes directly to his Business. To accustom a Child to have true Notions of Things, and not to be satisfied till he has them; to raise his Mind to great and worthy Thoughts; and to keep him at a Distance from Falsehood, and Cunning, which has always a broad Mixture of Falsehood in it, is the fittest Preparation of a Child for *Wisdom*. The rest, which is to be learned from Time, Experience, and Observation, and an Acquaintance with Men, their Tempers, and Designs, is not to be expected in the Ignorance and Inadvertency of Childhood, or the inconsiderate Heat and Unwariness of Youth: All that can be done towards it, during this unripe Age, is, as I have said, to accustom them to Truth and Sincerity; to a Submission to Reason; and as much as may be, to Reflection on their own Actions.

Though the managing ourselves well in this Part of our Behaviour has the Name of *Good-Breeding*, as if peculiarly the Effect of Education; yet, as I have said, young Children should not be much perplexed about it; I mean about putting off their Hats and making Legs modishly. Teach them

Humility, and to be good-natured, if you can, and this Sort of Manners will not be wanting; *Civility* being, in Truth, nothing but a Care not to show any Slighting or Contempt of anyone in Conversation. What are the most allowed and esteemed Ways of expressing this, we have above observed. It is as peculiar and different, in several Countries of the World, as their Language; and therefore, if it be rightly considered, Rules and Discourses, made to Children about it, are as useless and impertinent as it would be now and then to give a Rule or two of the *Spanish* Tongue to one that converses only with *Englishmen*. Be as busy as you please with Discourses of *Civility* to your Son, such as is his Company, such will be his Manners. A Ploughman of your Neighbourhood, that has never been out of his Parish, read what Lectures you please to him, will be as soon in his Language, as his Carriage, a Courtier; that is, in neither will be more polite than those he uses to converse with: And therefore of this no other Care can be taken till he be of an Age to have a Tutor put to him, who must not fail to be a well-bred Man: And, in good Earnest, if I were to speak my Mind freely, so Children do nothing out of Obstinacy, Pride, and Ill-Nature, it is no great Matter how they put off their Hats, or make Legs. If you can teach them to love and respect other People, they will; as their Age requires it, find Ways to express it acceptably to everyone, according to the Fashions they have been used to: And, as to their Motions and Carriage of their Bodies, a Dancing-Master,

as has been said, when it is fit, will teach them what is most becoming. In the mean Time, when they are young, People expect not that Children should be over-mindful of these Ceremonies; Carelessness is allowed to that Age, and becomes them as well as Compliments do grown People: or, at least, if some very nice People will think it a Fault, I am sure it is a Fault that should be overlooked, and left to Time, a Tutor, and Conversation, to cure: And therefore I think it not worth your while to have your Son (as I often see Children are) molested or chid about it: But, where there is Pride or Ill-Nature appearing in his Carriage, there he must be persuaded or shamed out of it.

Though Children, when little, should not be much perplexed with Rules and ceremonious Part of *Breeding*, yet there is a Sort of Unmannerliness very apt to grow up with young People, if not early restrained; and that is a Forwardness to *interrupt* others that are speaking, and to stop them with some *Contradiction*. Whether the Custom of Disputing, and the Reputation of Parts and Learning usually given to it, as if it were the only Standard and Evidence of Knowledge, make young Men so forward to watch Occasions to correct others in their Discourse, and not to slip any Opportunity of showing their Talents; so it is, that I have found Scholars most blamed in this Point. There cannot be a greater Rudeness, than to *interrupt* another in the Current of his Discourse; for if there be not *impertinent* Folly in answering a Man before we know what he will say, yet it is a plain Declaration,

that we are weary to hear him talk any longer, and have a Disesteem of what he says, which we, judging not fit to entertain the Company, desire them to give Audience to us, who have something to produce worth their Attention. This shows a very great Disrespect, and cannot but be offensive: And yet, this is what almost all *Interruption* constantly carries with it. To which, if there be added, as is usual, a *Correcting* of any Mistake, or a *Contradiction* of what has been said, it is a Mark of yet greater Pride and Self-Conceitedness, when we thus intrude ourselves for Teachers, and take upon us, either to set another right in his Story, or show the Mistakes of his Judgment.

I do not say this, that I think there should be no Difference of Opinions in Conversation, nor Opposition in Men's Discourses; This would be to take away the greatest Advantage of Society, and the Improvements that are to be made by ingenious Company; where the Light is to be got from the opposite Arguings of Men of Parts, showing the different Sides of Things, and their various Aspects and Probabilities, would be quite lost, if everyone were obliged to assent to, and say after, the first Speaker. It is not the owning one's Dissent from another, that I speak against, but the Manner of doing it. Young Men should be taught not to be forward to *interpose* their Opinions, unless asked, or when others have done and are silent; and then only by Way of Enquiry, not Instruction. The positive Asserting, and the magisterial Air should be avoided; and when a general Pause of the

whole Company affords an Opportunity, they may modestly put in their Question as Learners

This becoming Decency will not cloud their Parts, nor weaken the Strength of their Reason ; but bespeak the more favourable Attention, and give what they say the greater Advantage. An ill Argument, or ordinary Observation thus introduced, with some civil Preface of Deference and Respect to the Opinions of others, will procure them more Credit, and Esteem, than the sharpest Wit, or profoundest Science, with a rough, insolent, or noisy Management, which always shocks the Hearers, and leaves an ill Opinion of the Man, though he get the better of it in the Argument

This therefore should be carefully watched in young People, stopped in the Beginning, and the contrary Habit introduced in all their Conversation, and the rather, because Forwardness to talk, frequent *Interruptions* in arguing, and loud *Wrangling*, are too often observable amongst grown People, even of Rank amongst us. The *Indians*, whom we call barbarous, observe much more Decency and Civility in their Discourses and Conversation, giving one another a fair silent Hearing, till they have quite done ; and then answering them calmly, and without Noise or Passion. And if it be not so in this civilized Part of the World, we must impute it to a Neglect in Education, which has not yet reformed this ancient Piece of Barbarity amongst us. Was it not, think you, an entertaining Spectacle, to see two Ladies of Quality, accidentally seated on the opposite Sides of a Room, set round with

Company; fall into a Dispute, and grow so eager in it that in the Heat of their Controversy, edging, by Degrees, their Chairs forwards, they were in a little Time got up close to one another in the Middle of the Room; where, for a good while, they managed the Dispute as fiercely as two Game-Cocks in the Pit, without minding or taking any Notice of the Circle, which could not all the while forbear smiling? This I was told by a Person of Quality, who was present at the Combat, and did not omit to reflect upon the Indecencies that Warmth in *Dispute* often runs People into; which since Custom makes too frequent, Education should take more Care of. There is nobody but condemns this in others, though they overlook it in themselves; and many, who are sensible of it in themselves, and resolve against it, cannot yet get rid of an ill Custom, which Neglect in their Education has suffered to settle into a Habit.

*Conclusion.*—There are a thousand other Things, that may need Consideration; especially if one should take in the various Tempers, different Inclinations, and particular Defaults, that are to be found in Children, and prescribe proper Remedies. The Variety is so great, that it would require a Volume; nor would that reach it. Each Man's Mind has some Peculiarity, as well as his Face, that distinguishes him from all others; and there are possibly scarce two Children, who can be conducted by exactly the same Method. Besides that I think a Prince, a Nobleman, and an ordinary Gentleman's Son, should have different Ways

**Breeding.** But having had here only some general Views in Reference to the main End, and Aims Education, and those designed for a Gentleman's Son, whom, being then very little, I considered only as white Paper, or Wax, to be moulded and fashioned as one pleases; I have touch'd little more than those Heads, which I judg'd necessary for the Breeding of a young Gentleman of his Condition in general; and have now published these my occasional Thoughts with this Hope, that though this be far from being a complete Treatise on this Subject, or such as that everyone may find what will just fit his Child in it, yet it may give some small Light to those whose Concern for their dear little Ones makes them so irregularly bold, that they dare venture to consult their own Reason in the Education of their Children, rather than wholly to rely upon old Custom.





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